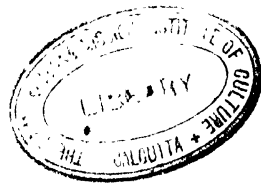


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# SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

F. MAX MÜLLER, M.A.,

FOREIGN MEMBER OF THE FRENCH INSTITUTE,



SECOND EDITION, REVISED AND ACCENTUATED.

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## PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp,\* with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyā-Kaumudī*, the *Siddhānta-Kaumudī*, the *Sārasvatī Prakriyā*, and the *Mādhaviya-dhātu-vṛtti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians\* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

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\* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar\*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *ī*, from § 220 to § 226,

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\* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μάλλον ἢ μιμήσεται*, but I feel that I may say, **यत्ने कृते यदि न सिध्यति कोऽत्र दोषः**; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars\*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

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\* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ṛ*. On page 136, l. 7, read **श्रीवत्** instead of **स्त्रीवत्**; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert **न** after **विना**, or join **विनास्त्रीबोधकत्वं**.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's \* MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

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\* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.



regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work\*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root **जागृ** *jāgrī*, which forms its Aorist by adding **इषं** *isham*, **इः** *ih*, **इत्** *it*. Here the simplest rule would be that final **चृ** *ri* before **इषं** *isham* becomes **र** *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final **चृ** *ri* should take Guṇa before **इषं** *isham* (Pāṇ. VII. 3, 84). This would give us **अजागरिषं** *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before **इषं** *isham*, i.e. **अजागरिषं** *ajāgāriṣam*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for **जागृ** *jāgrī* a special exception from Vṛiddhi, and leaves its base again as **जागर्** *jāgar*. As soon as the base has been changed to **जागर्** *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate **इ** *i*, like **अजागरिषं** *ajāgar-isham*. There is an exception, however,

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\* They have been given in the second edition.

to this rule also, for bases with short अ *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र *r*, like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।  
पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वाः प्राप्नोति नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Śārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇidhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śāyana to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Śārasvatī II. 25, 1, gives the Benedictive Âtmanepada वरीषीह *varishishta* and स्तरीषीह *stariishishta*; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, is clear that he extends the prohibition given in VIII. 4, 34, to regard to Upasargas, to other compounds. It is useless to enquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used

Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, as being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds खर्गकामिणौ *khargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामाणि *harikāmaṇi*, and कर्कामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions

Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Āśikā-Vṛitti, and whom I consulted on these forms, that the MSS. Vāmana which he possesses, carefully avoid these faulty examples Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Śārasvatî. These grammars do not conjugate every verb that occurs in the Dhātupāṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhānta-Kaumudî, the order of the verbs as given in Pāṇini's Dhātupāṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Rāmachandra and Anubhūtiśvarūpachārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,  
5th April, 1866.

# PREFACE

## TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstri, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstri objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस् पुंस् *pum̐su*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to श् *sh* after any vowel except ञ and ञा *ñ*, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into श *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into श *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as श *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,  
August, 1870.

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# SANSKRIT GRAMMAR.

# THE DEVANÂGARÎ LETTERS.

VOWELS.				CONSONANTS.							
Initial.	Medial.	Initial.	Medial.	Equivalent.							
अ	-	अ	-	a		क	क	k	प	प	p
आ	ा	आ	ा	â		ख	ख	kh	फ	फ	ph
इ	ि	इ	ि	i		ग	ग	g	ब	ब	b
ई	ी	ई	ी	î		घ	घ	gh	भ	भ	bh
उ	ु	उ	ु	u		ङ	ङ	ñ	म	म	m
ऊ	ू	ऊ	ू	û		च	च	ch (or k)	य	य	y
ऋ	ॠ	ऋ	ॠ	rî (or ri)		छ	छ	chh (or kh)	र	र	r
ॠ	ॡ	ॠ	ॡ	rî (or rî)		ज	ज	j (or g)	ल	ल	l
ऌ	ॢ	ऌ	ॢ	lî (or lî)		झ	झ	jh (or gh)	व	व	v
ॡ	ॣ	ॡ	ॣ	lî (or lî)		ञ	ञ	ñ			
ए	ै	ए	ै	e		ट	ट	t (or t)	श	श	ś (or s)
ऐ	॥	ऐ	॥	ai		ठ	ठ	th (or th)	ष	ष	sh
ओ	ी	ओ	ी	o		ड	ड <sup>1</sup>	d (or d)	स	स	s
औ	ी	औ	ी	au		ढ	ढ <sup>2</sup>	dh (or dh)	ह	ह	h
						ण	ण	n (or n)			
						त	त	t	ॠ	ॠ	m (or m)
						थ	थ	th	ॡ	ॡ	m̃ (or m̃)
						द	द	d	:	:	h (or h)
						ध	ध	dh	ॠ	ॠ	(Jihvâmûliya), X
						न	न	n	ॠ	ॠ	(Upadhmanîya), ॠ

1 Sometimes represented in the Veda by ऌ, ॡ, l (or l).

2 Sometimes represented in the Veda by ढ, ॣ, lh (or lh).

## CHAPTER I.

### THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pāṇ. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, *Mémoire sur l'Inde*, p. 298.)

Beghrām (*bhagārāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Asoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gīrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gīrnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

## § 2. Sanskrit is written from left to right.

Note—*Saṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃskāras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāshā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchāyana's Grammar, p. lxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.  
Ex. क, ख, क्क; छ, ख, ख्छ; ज, ग, ग्ग; घ, घ, घ्घ; ङ, ङ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet:

	Hard, (tenues)	Hard and aspirated, (tenues aspiratæ.)	Soft, (medie.)	Soft and aspirated, (medie aspiratæ)	Nasals.	Liquids.	Sibilants.	Vowels, Short, Long.	Diphthongs.
1. Gutturals,	क k	ख kh	ग g	घ gh	ङ ṅ	ह h <sup>2</sup>	ः <sup>4</sup> (χ)	अ a आ ā	ए e ऐ ai
2. Palatals,	च ch	छ chh	ज j	झ jh	ञ ñ	य y	श s	इ i ई ī	
3. Linguals,	ट ṭ	ठ ṭh	ड ḍ <sup>1</sup>	ढ ḍh <sup>1</sup>	ण ṇ	र r	ष sh	उ u ऊ ū	ओ o औ au
4. Dentals,	त t	थ th	द d	ध dh	न n	ल l	स s	ऌ ṛ (ṛ <sup>1</sup> )	
5. Labials,	प p	फ ph	ब b	भ bh	म m	व v <sup>3</sup>	ः <sup>4</sup> (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, ' ṁ or ṁ̐.

Unmodified Sibilant or Visarga, : ḥ.

<sup>1</sup> In the Veda ड ḍ and ढ ḍh, if between two vowels, are in certain schools written ढ ḍ and ढ ḍh.

<sup>2</sup> ह h is not properly a liquid, but a soft breathing.

<sup>3</sup> व v is sometimes called Dento-labial.

<sup>4</sup> The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ऌ *ṛ*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmāniya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛiti*, having the shape of the thunderbolt) and 𑖑 (called *Gajakumbhākṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॠ, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ॠ, (*dvi*, two, *vinḍu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure ४; in the Tantrābhidhāna as like two ३'s. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh*; *ṇ* by *ch, chh, j, jh*; *ṇ* by *t, th, d, dh*; *n* by *t, th, d, dh*; *m* by *p, ph, b, bh*;) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

संकिता instead of अङ्किता *aṅkitā*.

संचिता instead of अञ्चिता *añchitā*.

कुंडिता instead of कुण्डिता *kuṇḍitā*.

नंदिता instead of नन्दिता *nanditā*.

कंपिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. संकिता must be pronounced as if it were written अङ्किता *aṅkitā*, &c.

The same applies to final म *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final *m* in *pausa* may be pronounced as Anusvāra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829\*, pp. 12 and 13. कामारस्त्ववसानेऽप्यनुस्वारमिच्छति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Śarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, ङँ, ङं, ञँ, ञं, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṁ yāti*;

instead of तं लभते *taṁ labhate* we may write तल्लभते *taṁ labhate*;

instead of तं वहति *taṁ vahati* we may write तव्वहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṁyānam*;

संलभं *saṁlabdham* or सल्लभं *saṁlabdham*;

संवहति *saṁvahati* or सव्वहति *saṁvahati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम उ आरन् *saṁ u āran*, changed to सम्वारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, ष *ṣ*, स *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशिवति *saṁśhivati*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

\* This edition, which has lately been reprinted, contains the text—asccribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahidhara or Mahidāsabhaṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Śivarājadhani.)

Anusvāra are ण्, व्, स्, ह्. Thus चञ्चः *aṃśaḥ*, धन्वं *dhanvāṃshi*, यज्ञसि *yaśāmsi*, सिंहः *siṃhaḥ*. Before the semivowels य्, र्, ल्, व्, म्, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namraḥ*, अम्लः *amlaḥ*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the *m* stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvdmūlīya* ॠ  $\chi$  (tongue-root letter), *Upadh-mānīya* ॠ  $\phi$  (to be breathed upon), *Anusvāra* ॠ  $m$  (after-sound), *Visarga* ॠ  $h$  (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha* ॠ  $r$  (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus  $a$  is called अकारः *akārah*;  $k$  *ka*, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, ऊ, लृ, (लृ), उ, ऊ, ए, ऐ, ओ, औ ;  
a, á, i, í, ri, rí, li, (lí), u, ú, e, ai, o, au ;

f they follow a consonant, they are written with the following signs—

—, ɪ, f, ʃ, e, ɛ, æ, (æ), ʊ, ʌ, ʻ, ʼ, ʔ, ʔ.  
a, á, i, í, rí, rí, lí, (lí), u, ú, e, ai, o, au

There is one exception. If the vowel ऋ *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोस्य *goagra*, adj. preceded by cows, instead of गोस्य *go'gra* or गवाय *gavāgra*; गोस्यं *goāsvam*, cows and horses; प्रस्य *praūga*, yoke; तित्त *tilaii*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क् or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus ,

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛi*, क्ल *kli*, (क्ल *kli*), कु *ku*, कू *kū*, के *ke*, कै *kai*,  
को *ko*, कौ *kau*.

The only peculiarity is that short **fi** is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become **कि** and **की**, instead of **कि** and **कि**. (See Prinsep's *Indian Antiquities*, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by \. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group



(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न + द = न्द *nda*; त + व = त्व *tva*; स + ख = ख्ख *skha*; च + य = च्य *chya*; प + त = प्त *pta*; क + त = क्त *kta*; क + त + व = क्तव *ktva*; क + त + य = क्त्य *ktya*.

§ 17. The र *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क + र = क्र *kr* or क्क *kra*; ग् + र = ग्र *gr*; त् + र = त्र *tr* or त्र *tra*; द् + र = द्र *dr*; ष् + द् + र = ष्ट्र *shṭra*.

The र *r* preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर + ष = वर्ष *varshma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केदू *arkendū*.

क *k* followed by ष *sh* is written क्ष or क्क्ष *ksha*.

ज *j* followed by ण *ṇ* is written ज्ञ *jña*.

झ *jh* is sometimes written झ्झ *jh*.

र *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

श *ś*, particularly in combination with other letters, is frequently written ष्.

Ex. सु *śu*; शू *śū*; अ *śra*.

§ 18. The sign of *Virāma* ॠ (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्के instead of युक्के *yuṅkte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॠ is used; at the end of a verse, or of a longer sentence, the sign ॡ.

§ 20. The sign ॢ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

#### List of Compound Consonants.

क्क *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्तव *k-t-ra*, क्तव *k-t-r-ya*, क्तव *k-t-va*, क्तन *k-na*, क्तन *k-n-ya*, क्तम *k-ma*, क्तय *k-ya*, क्त or क्त *k-ra*, क्त्य or क्त्य *k-r-ya*, क्त *k-la*, क्तव *k-va*, क्तव *k-v-ya*, क्त *k-sha*, क्त *k-sh-ma*, क्त *k-sh-ya*, क्त *k-sh-va*;—  
ख्ख *kh-ya*, ख्ख *kh-ra*;—ग्ग *g-ya*, ग्र *g-ra*, ग्र *g-r-ya*;—घ्घ *gh-na*, घ्घ *gh-n-ya*, घ्घ *gh-ma*, घ्घ *gh-ya*, घ्घ *gh-ra*;—ङ्ङ *ṅ-ka*, ङ्ङ *ṅ-k-ta*, ङ्ङ *ṅ-k-t-ya*, ङ्ङ *ṅ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-kha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha,  
क ण-gh-ya, क ण-gh-ra, क ण-ña, क ण-ma, क ण-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ña, च ch-ma, च ch-ya;—छ chh-ya,  
छ chh-ra;—ज j-ja, ज j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra,  
ज j-va;—ञ ñ-cha, ञ ñ-ch-ma, ञ ñ-ch-ya, ञ ñ-chha, ञ ñ-ja, ञ ñ-ña,  
ञ ñ-ya.

ट t-ta, ट t-ya;—ठ th-ya, ठ th-ra;—ड d-ga, ड d-g-ya, ड d-gha,  
ड d-gh-ra, ड d-ma, ड d-ya;—ण dh-ya, ण dh-ra;—त n-ta, त n-ta,  
त n-da, त n-d-ya, त n-d-ra, त n-d-r-ya, त n-dha, त n-na, त n-ma,  
त n-ya, त n-va.

ल t-ka, ल t-k-ra, ल t-ta, ल t-t-ya, ल t-t-ra, ल t-t-va, ल t-tha, ल t-na,  
ल t-n-ya, ल t-pa, ल t-p-ra, ल t-ma, ल t-m-ya, ल t-ya, ल or व t-ra,  
ल t-r-ya, ल t-va, ल t-sa, ल t-s-na, ल त t-s-n-ya, ल त t-s-ya;—थ th-ya;—  
द d-ga, द d-gha, द d-gh-ra, द d-da, द d-d-ya, द d-dha, द d-dh-ya, द d-na,  
द d-ba, द d-bha, द d-bh-ya, द d-ma, द d-ya, द d-ra, द d-r-ya, द d-va,  
द d-v-ya;—ध dh-na, ध dh-n-ya, ध dh-ma, ध dh-ya, ध dh-ra, ध dh-r-ya,  
ध dh-va;—न n-ta, न n-t-ya, न n-t-ra, न n-da, न n-d-ra, न n-dha,  
न n-dh-ra, न n-na, न n-pa, न n-p-ra, न n-ma, न n-ya, न n-ra, न n-sa.

प p-ta, प p-t-ya, प p-na, प p-pa, प p-ma, प p-ya, प p-ra, प p-la,  
प p-va, प p-sa, प प p-s-va;—ब b-gha, ब b-ja, ब b-da, ब b-dha, ब b-na,  
ब b-ba, ब b-bha, ब ब b-bh-ya, ब b-ya, ब b-ra, ब b-va;—भ bh-na, भ bh-ya,  
भ bh-ra, भ भ bh-va;—म m-na, म m-pa, म m-p-ra, म m-ba, म m-bha,  
म m-ma, म m-ya, म m-ra, म m-la, म m-va.

य y-ya, य y-va;—ल l-ka, ल l-pa, ल l-ma, ल l-ya, ल l-la, ल l-va;—  
व v-na, व v-ya, व v-ra, व v-va.

श ś-cha, श ś-ch-ya, श ś-na, श ś-ya, श ś-ra, श ś-r-ya, श ś-la, श ś-va,  
श ś-v-ya, श श ś-śa;—ष sh-ta, ष sh-t-ya, ष sh-t-ra, ष sh-t-r-ya, ष sh-t-va,  
ष sh-ta, ष sh-ña, ष ष sh-ñ-ya, ष sh-pa, ष sh-p-ra, ष sh-ma, ष sh-ya,  
ष sh-va;—स s-ka, स s-kha, स s-ta, स s-t-ya, स s-t-ra, स s-t-va,  
स s-ta, स s-na, स s-n-ya, स s-pa, स s-pha, स s-ma, स s-m-ya, स s-ya,  
स s-ra, स s-va, स s-sa.

ह h-ña, ह h-na, ह h-ma, ह h-ya, ह h-ra, ह h-la, ह h-va.

### Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for ए *e* of एकः *ekah*, one.

२ stands for द्व *dv* of द्वा *deau*, two.

३ stands for त्र *tr* of त्रयः *trayah*, three.

४ stands for च *ch* of चत्वारः *chatcārah*, four.

५ stands for प *p* of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepeke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome 1; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

### Pronunciation.

✓ § 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ऊ *u* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्तर *Direkṭar*, गवर्नमेण्ट *Gavarṇment*, &c.\*
6. The Visarga, Jihvāmūliya and Upadhmanīya are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *sh* like *sh* in 'shun,' the palatal ष *ṣ* like *ss* in 'session.'

\* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents\*.

## CHAPTER II.

### RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. **अस्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः** *astvagnimâhâtmyam, indrastu devânâm mahattamah,* Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

#### *Distinction between External and Internal Sandhi.*

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

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\* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. 1, 9. **अमङ्गलानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥** The real Anusvâra is therefore *nāsikya*, nasal; the five nasals are *anuvāsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

*Sandhi* or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prátipadika*) when followed by the so-called *Pada*-terminations (अं *bhyám*, भिः *bhīḥ*, व्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य्.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् + *h* + *t* are changed into द् + त् + *dh* + *t*, इ + ध् + *d* + *dh*, and इ + द् + *d* + *dh*; इ *d* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ* = *parivṛiḍh + taḥ*, *parivṛiḍh + dhaḥ* = *parivṛiḍ + dhaḥ* = *parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

#### Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*.
2. Long vowels: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३, *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३, *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ल *li*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अँ *ā̃*, औँ *aũ*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*, if not followed by a double consonant.
2. Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, ऐ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāṇ. 1. 2, 29-32.) Accents are marked in Vedic literature only.

#### *Guṇa and Vṛiddhi.*

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ल *li*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, ए *ri* and ऐ *ri* to अर् *ar*, ल *li* to अल् *al*. (Pāṇ. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*. (Pāṇ. 1. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ल *li*.
2. Guṇa vowels: ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā*, ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghāna*, I have killed.

#### *Combination of Vowels at the end and beginning of words.*

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *ā*.

Calling the former liquid \*, the latter hard vowels, we may say: If the

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\* The Prātisākhya calls them *nāmin*, for a different reason; see Rīg-veda-prātisākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. vi. 1, 101.) Thus

अ or आ + अ or आ = आ  $\bar{a} + \bar{a} = \bar{a}$ .

इ or ई + इ or ई = ई  $\bar{i} + \bar{i} = \bar{i}$ .

उ or ऊ + उ or ऊ = ऊ  $\bar{u} + \bar{u} = \bar{u}$ .

चु or च्चु + चु or च्चु = च्चु  $r\bar{i} + r\bar{i} = r\bar{i}^*$ .

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchati = uktvāpagachchati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तुं चतुः = कर्तुचतुः *karṭri + ṛiju = karṭṛiju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdēti*, but he rises.

Or in compounds, महो + ईशः = महोशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. vi. 1, 87.) Thus

अ or आ + इ or ई = ए  $\bar{a} + \bar{i} = e$  ( $\bar{ai}$ ).

अ or आ + उ or ऊ = ओ  $\bar{a} + \bar{u} = o$  ( $\bar{au}$ ).

अ or आ + चु or च्चु = अर्  $\bar{a} + r\bar{i} = ar$ . (Pāṇ. i. 1, 51.)

Ex. तव इन्द्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

+ सा च्छिद्रिः = सच्छिद्रिः *sā + ṛiddhiḥ = sarḍdhiḥ*, this wealth.

तव लकारः = तवल्लकारः *tava + ṛikāraḥ = tavalkāraḥ*, thy letter *ṛi*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + iṣṭiḥ = kāmyeṣṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. vi. 1, 88.) Thus

अ or आ + ए = ऐ  $\bar{a} + e = \bar{ai}$ .

अ or आ + ऐ = ऐ  $\bar{a} + \bar{ai} = \bar{ai}$ .

अ or आ + ओ = औ  $\bar{a} + o = \bar{au}$ .

अ or आ + औ = औ  $\bar{a} + \bar{au} = \bar{au}$ .

Ex. तव एव = तवेव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikṣhiṣṭa = saikṣhiṣṭa*, she saw.

\* The letter ल *ṛi* is left out, because it is of no practical utility. It is treated like चु *ri*, only substituting ल *l* for र *r* in Guṇa and Vṛiddhi. Thus ल + अनुबंधः *ṛi + anubandhaḥ* becomes लनुबंधः *lanubandhaḥ*, i. e. having *ṛi* as indicative letter.

† Some grammarians consider the Sandhi of  $\bar{a}$  with *ri* optional, but they require the shortening of the long  $\bar{a}$ . Ex. ब्रह्मा + ऋषिः *brahmā + ṛiṣiḥ = ब्रह्मर्षिः* *brahmarṣiḥ* or ब्रह्म ऋषिः *brahma ṛiṣiḥ*, Brahmanā, a Rishi.

तव ओष्ठः = तवोष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma + aiśvaryaṃ = rāmaiśvaryaṃ*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

इ or ई	{	अ or आ = य or या	i	{	$\ddot{a} = y\ddot{a}.$
		उ or ऊ = यू or यू			$\ddot{u} = y\ddot{u}.$
		उ or ऊ = यु or यू			$\ddot{u} = y\ddot{u}.$
		ए or ऐ = ये or ये			$e, ai = ye, yai.$
		ओ or औ = यो or यौ			$o, au = yo, yau.$
उ or ऊ	{	अ or आ = र or रा	r	{	$\ddot{a} = r\ddot{a}.$
		इ or ई = रि or री			$\ddot{i} = r\ddot{i}.$
		उ or ऊ = रु or रू			$\ddot{u} = r\ddot{u}.$
		ए or ऐ = रे or रै			$e, ai = re, rai.$
		ओ or औ = रो or रौ			$o, au = ro, rau.$
उ or ऊ	{	अ or आ = व or वा	v	{	$\ddot{a} = v\ddot{a}.$
		इ or ई = वि or वी			$\ddot{i} = v\ddot{i}.$
		उ or ऊ = वृ or वृ			$\ddot{u} = v\ddot{u}.$
		ए or ऐ = वे or वै			$e, ai = ve, vai.$
		ओ or औ = वो or वौ			$o, au = vo, vau.$

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *kartṛi + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aiḍa.

In compounds, नदी + अर्थ = नद्यर्थ *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्यात्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except  $\ddot{a}$ ), the last element of the Guṇa-vowel is changed into a semivowel. If  $\ddot{a}$  follows,  $\ddot{a}$  is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except  $\ddot{a}$ ) = एय (ay).

ओ (o) + any vowel (except  $\ddot{a}$ ) = ओय (oy).



Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!  
 सखे इह = सखयिह *sakhe iha* = *sakhayīha*, Friend, here!  
 प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!  
 प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthah*.

श्रियै चृते = श्रियायृते *śriyai ṛite* = *śriyāyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थ = नावर्थ *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* of आय् *āy*, अव् *āv*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels (except ā, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayīha*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthah*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See *Rig-veda-prātiśākhya*, ed. M. M., Sūtras 129, 132, 135 : Pāṇ. vi. 1, 78 ; viii. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and व *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra = śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihāṇa = prabho 'nugrihāṇa*, Lord, please.

In composition this elision is optional. (Pāṇ. VI. 1, 122.)

Ex. गो + अश्वः = गोऽश्वः or गोअश्वः *go + āśvāḥ = go 'śvāḥ* or *go āśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेन्द्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

#### Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pāṇ. I. 1, 12.)

Ex. अमी अश्वः *amī āśvāḥ*, these horses.

अमी इशवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

*Irregular Sandhi.*

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pân. vi. 1, 9+.)

Ex. **प्र + एजते = प्रेजते** *pra + ejate = prejate*.

**उप + एषते = उपेषते** *upa + eshate = upeshate*.

**प्र + एषयति = प्रेषयति** *pra + eshayati = preshayati* \*.

**परा + एखति = परेखति** *parā + ekhati = parekhati*.

**उप + ओषति = उपोषति** *upa + oshati = uposhati*.

**परा + ओहति = परोहति** *parā + ohati = purohati*.

This is not the case before the two verbs **एध्** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pân. vi. 1, 89.)

Ex. **उप + एधते = उपैधते** *upa + edhate = upaidhate*.

**अव + एति = अवैति** *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **ए** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **ञृ** *ṛi* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **अर्** *ar*. (Pân. vi. 1, 91.)

Ex. **अप + ञृच्छति = अपार्च्छति** *apa + ṛichchhati = apārchchhati*.

**अव + ञृणति = अवार्णति** *ava + ṛiṇāti = avārṇāti*.

**प्र + ञृजते = प्रार्जते** *pra + ṛijate = prārjate*.

**परा + ञृषति = परार्षति** *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **ञृ** *ṛi*, this lengthening of the **अ** *a* of the preposition is optional. (Pân. vi. 1, 92.)

In certain compounds **ञृणं** *ṛiṇam*, debt, and **ञृतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + ञृणं = प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **ञृण + ञृणं = ञृणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + ञृतः = शोकार्जतः** *śoka + ṛitaḥ = śokārjtaḥ*, affected by sorrow. Likewise **जह्** *āh*, the substitute for **वाह्** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + जहः** *viśva + āhaḥ*, the acc. plur. of **विश्ववाह्** *viśvavāh*, is **विश्वौहः** *viśvauhaḥ*. (Pân. vi. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** *oṣṭhaḥ*, lip, and **ओतुः** *otuḥ*, cat, is preceded in a compound by **अ** or **आ** *ā*, the two vowels may coalesce into **औ** *au* or **ओ** *o*. (Pân. vi. 1, 94, vārt.)

Ex. **अधर + ओष्ठः = अधरौष्ठः** or **अधरोष्ठः** *adhara + oṣṭhaḥ = adharaushṭhaḥ* or *adharošṭhaḥ*, the lower lip.

**स्थूल + ओतुः = स्थूलौतुः** or **स्थूलोतुः** *sthūla + otuḥ = sthūloutuḥ* or *sthūlotuḥ*, a big cat.

\* In nouns derived from **प्रेष** *presḥ*, the rule is optional. Ex. **प्रेष्य** or **प्रेष्य** *preshya* or *praishya*, a messenger. **प्रेष** *presḥa*, a gleaner, is derived from **प्र** *pra* and **ईष्** *īsh*.

If **ओष्ठ** *oshṭha* and **ओतु** *otu* are preceded by **अ** or **आ** *ā* in the middle of a sentence, they follow the general rule.

Ex. **मम + ओष्ठः** = **ममौष्ठः** *mamu + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

**स्वैरं** *svairam*, wilfulness, and **स्वैरिन्** *svairin*, self-willed, from **स्व + ईर** *sva + tra*.

**अक्षौहिणी** *akshauhiṇī*, a complete army, from **अक्ष + जहिनी** *aksha + úhinī*.

**प्रौढः** *prauḍhaḥ*, from **प्र + उढः** *pra + úḍhaḥ*, full-grown.

**प्रौहः** *prauhaḥ*, investigation, from **प्र + जहः** *pra + úhaḥ*.

**प्रेषः** *praishah*, a certain prayer, from **प्र + एषः** *pra + eshaḥ*. (See § 43.)

**प्रेष्यः** *praishyah*, a messenger.

§ 47. The final **ओ** *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. **अहो अपेहि** *aho apehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of **आ** *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. **इ इन्द्र** *i indra*, Oh Indra! **उ उमेश** *u umesh*, Oh lord of Umā!

**आ एवं** *ā evam*, Is it so indeed?

§ 49. If **आ** *ā* (which is written by Indian grammarians **आङ्** *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. **आ अध्ययनात्** = **आध्ययनात्** *ā adhyayanāt = ādhyayanāt*, until the reading begins.

**आ एकदेशात्** = **एकदेशात्** *ā ekadeśāt = aikadeśāt*, to a certain place.

**आ आलोचितं** = **आलोचितं** *ā ālochitam = ālochitam*, regarded a little.

**आ उष्णं** = **ओष्णं** *ā uṣṇam = oṣṇam*, a little warm.

**आ इहि** = **एहि** *ā ihi = ehi*, come here.

If **आ** *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. **आ एवं किल तत्** *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. **हे इन्द्र** *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. **देवदत्ता ३ । एहि** *devadattā 3 ehi*, Devadatta, come here!

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.	ख a	ख ा	इ i	इ ई	उ u	ऊ ū	च ri	च ri	छ ri	ह li	ए e	ऐ ai	ओ o	औ au
ख a	ख ा	ख ा	ख ा	ख e	ख e	ख u	ख ū	ख o	ख ar	ख al	ख ai	ख au	ख au	ख o	ख au
इ i	इ ई	य ya	या yā	इ i	इ ई	य yu	य ū	य yo	य ri	य ri	य ye	य yai	य yo	य yo	य yau
उ u	ऊ ū	व va	वा vā	वि vi	वी vī	व vu	व ū	व vo	व ri	व ri	व ve	व vai	व vo	व vo	व vau
च ri	च ri	र ra	रा rā	रि ri	री rī	र ru	र ū	र ro	च ri <sup>1</sup>	छ ri <sup>2</sup>	र re	र rai	र ro	र ro	र rau
ह li	ह li	ल la	ला lā	लि li	ली lī	ल lu	ल ū	ल lo	ल ri	ल ri <sup>3</sup>	ल le	ल lai	ल lo	ल lo	ल lau
ए e	ए e	ए e	आ ā	अि ayi	अी ayī	अु ayu	अू ayū	अो ay o	अ ri	अ ri	अ ye	अ yai	अ yo	अ yo	अ yau
ऐ ai	ऐ ai	अि ayi	अी ayī	अि ayi	अी ayī	अु ayu	अू ayū	अो ay o	अ ri	अ ri	अ ye	अ yai	अ yo	अ yo	अ yau
ओ o	ओ o	अि ayi	अी ayī	अि ayi	अी ayī	अु ayu	अू ayū	अो ay o	अ ri	अ ri	अ ye	अ yai	अ yo	अ yo	अ yau
औ au	औ au	अि ayi	अी ayī	अि ayi	अी ayī	अु ayu	अू ayū	अो ay o	अ ri	अ ri	अ ye	अ yai	अ yo	अ yo	अ yau

1 Ri or ū, id.

2 Ri or ū, id.

3 Ri or ū, id.

*Combination of Final and Initial Consonants.*

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

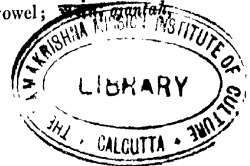
क् *k*, झ *ñ*, द *t*, य *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *h*, ' *m*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख *kh* by क *k*; घ *gh* by ग *g*; छ *chh*, however, not by च *ch*, but by द *t*, &c. Ex. चित्रलिख *chitralikh*, painter; voc. चित्रलिक *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten\*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च *ch*, is replaced by the corresponding guttural क *k*†. Ex. वाच *vāch*, speech; voc. वाक् *vāk*. Final न् *n* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल् *l*, व *v*), ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into द *t*; sometimes into क *k* or त् *t*.

\* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच *ach*, a vowel; अगन्त *agantah*, ending in a vowel, instead of अगन्तः *agantah*.

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6. Of the sibilants, the only one that is found at the end of words is *Visarga*.

For, radical *ष् sh* cannot be final, but is replaced by *ट् t*. Thus *द्विष् dviśh* becomes *द्विट् dviṭ*. In a few words final *ष् sh* is changed into *क् k*.

Radical *श् ś* cannot be final, but is replaced by *ट् t*. Thus *विश् viś* becomes *विट् viṭ*. In some words final *श् ś* is changed into *क् k*. (§ 174.)

Final radical *स् s* is treated as *Visarga*.

The *Visarga*, therefore, raises the nine to ten; and the *Anusvâra*, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of *Sandhi* affecting final consonants are really reduced to eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *र् r* precedes a final radical *tenuis* *क् k*, *ट् t*, *त् t*, *प् p*. Thus

*अबिभर् + त् = अबिभर् abibhar + t = abibhar*, 3. p. sing. impf. of *भृ bhṛi*, to carry.

*अबिभर् + स् = अबिभर् abibhar + s = abibhar*, 2. p. sing. impf. of *भृ bhṛi*, to carry.

*सुवल् + स् = सुवल् suvalg + s = suval*, nom. sing. well jumping.

But *ऊर्क् ūrk*, strength, nom. sing. of *ऊर्ज ūrj*.

*अवरिवर्त्त avarivart*, 3. p. sing. impf. intens. of *वृत् vṛit* or *वृध् vṛidh*.

*अमार्त् amārt*, from *मृज् mṛij*. (Pāṇ. VIII. 2, 24.)

The nom. sing. of *चिकीर्ष chikīrśh* is *चिकीः chikīḥ*, because here the *r* is not followed by a *tenuis*.

#### Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external *Sandhi*, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn\*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real *Anusvâra* is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The *Visarga* is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

\* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, य्, ल्, व्.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna*\*, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs: क k, ख kh, ग g, घ gh, ङ ṅ; च ch, छ chh, ज j, झ jh, ञ ṇ; ट t, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i.e. intermediate between *Sparsas* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*): ऌ Ḍ, श ś, ष sh, स s, ड ḍ, ह h. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters: क k, ख kh, च ch, छ chh, ट t, ठ ṭh, त t, थ th, प p, फ ph; ऌ Ḍ, श ś, ष sh, स s, ड ḍ, and Visarga: ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters: ग g, घ gh, ज j, झ jh, ड ḍ, ढ ḍh, द d, ध dh, ब b, भ bh, ङ ṅ, ञ ṇ, त n, म m; ह h, य y, र r, ल l, व v, the Anusvāra 'ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ ṭh, ढ ḍh, थ th, ध dh, फ ph, भ bh; ऌ Ḍ, श ś, ष sh, स s, ड ḍ; ह h; the Visarga: ḥ and Anusvāra 'ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

\* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyanṭarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vāhyāḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadasprishṭa*, slight non-contact, or *ishadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. 1. p. 10. Rig-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhya 1. 33. we ought to read एकेऽस्पृष्टं *eke'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.



transition of च *ch* into ग *g*, or of त *t* into न *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

### 1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त *t* before palatals (च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ण *ṣ*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्चिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्चृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this \*.

तत् + जायते = तच्चजायते *tat + jāyate = tadjjāyate*, this is born. The final त *t* is changed into च *ch* and then into ज *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jeta = jagajjeta*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त *t* might become either ज *j* or ञ *ñ*. (§ 68.)

§ 63. Final न *n* before ज *j*, झ *jh*, ञ *ñ*, and ण *ṣ* is changed to palatal ञ *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न *n* before च *ch*, छ *chh*, and ण *ṣ* will be given hereafter. See § 73, 74.

§ 64. Final त *t* before द *ḍ*, ढ *ḍh*, ड *ḍ*, ढ *ḍh*, ण *n* (not च *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तद्धयते *tat + ḍayate = taḍḍayate*. The final त *t* is changed into द *ḍ* and then into ड *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठकुरः = एतट्ठकुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

\* ण *ṣ*, according to § 92, is generally changed to छ *chh*: तच्चृणोति *tachchṛṇoti*.

The same change would take place before an initial ढ *ḍh*; and before an initial ण *ṇ*, ण *t* might become either इ *ḍ* or ए *ṇ*. (§ 68.)

§ 65. Final न *n* before इ *ḍ*, ढ *ḍh*, ए *ṇ* (not ष *śh*, Pāṇ. VIII. 4, 43) is changed to ए *ṇ*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न *n* before ढ *t* and ढ *th* (not ष *śh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*ṁ*) and Visarga (*h*) will be explained together with the changes of quality to which these letters are liable.

## 2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क *k* before sonants, changed into ग *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent \*.

2. ढ *t* before sonants, changed into इ *ḍ*:

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs; (also परिव्राड् हसति *parivrāḍ ḥhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrāḍbbhiḥ*.

\* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. **प** before sonants, changed into **ब**:

**ककुप** + **अत्र** = **ककुबत्र** *kakup + atra = kakubatra*, a region there, (inflectional base **ककुभ्** *kakubh*.)

**अप** + **घट** = **अभट** *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

**अप** + **जय** = **अजय** *ap + jayaḥ = abjayaḥ*, obtaining water.

**अप** + **मय** = **अमय** *ap + mayāḥ = ammayāḥ*, watery. (§ 69.)

**ककुप** + **भि** = **ककुभि** *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. **त्** before sonants, changed into **द्**, except before sonant palatals and linguals, when (according to § 62) it is changed into **ज** and **इ**:

**सरित्** + **अत्र** = **सरिदत्र** *sarit + atra = saridatra*, the river there.

**जगत्** + **ईश** = **जगदीश** *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

**महत्** + **धनु** = **महद्वनु** *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

**महत्** + **भि** = **महद्भि** *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

- त्** before sonant palatals, changed into **ज**: see § 62:

**सरित्** + **जलं** = **सरिज्जलं** *sarit + jalam = sarijjalam*, water of the river.

- त्** before sonant linguals, changed into **इ**: see § 62:

**एतत्** + **डामर** = **एतडुमर** *etat + ḍamarah = etaḍḍamarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final **त्** before the possessive suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, **वल** *vala* is not changed. Ex. **विद्युत्** + **वत्** = **विद्युत्वत्** *vidyut + vat = vidyutvat*, possessed of lightning. Final **स्** too, which represents Visarga, remains unchanged before the same Taddhitas. Thus **तेजस्** + **विन्** = **तेजस्विन्** *tejas + vin = tejasvin*, instead of **तेजोविन्** *tejovin*; see § 84. 3. **ज्योतिस्** + **मत्** = **ज्योतिष्मत्** *jyotis + mat = jyotiṣmat*, instead of **ज्योतिर्मत्** *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds **क्** *k*, **ट्** *ṭ*, **त्** *t*, **प** *p* are followed by initial nasals, chiefly **न्** *n* and **म्** *m*. The nasals being sonant, they require the change of **क्** *k*, **ट्** *ṭ*, **त्** *t*, and **प** *p* into **ग्** *g*, **ड्** *ḍ*, **द्** *d*, and **ब** *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written **ङ्** *ṅ*, **ण्** *ṇ*, **न्** *n*, **म्** *m*. (Pāṇ. VIII. 4, 45.)

Ex. **दिक्** + **नाग** = **दिङ्नाग** or **दिङ्नाग** *dik + nāgaḥ = diṅnāgaḥ* or *diṇnāgaḥ*, a world-elephant.

**मधुलिद्** + **नर्दति** = **मधुलिङ्गर्दति** or **मधुलिण्णर्दति** *madhuliṭ + nardati = madhuliṅnardati* or *madhuliṇṇardati*, the bee hums.

**जगत्** + **नाथ** = **जगन्नाथ** or **जगन्नाथ** *jagat + nāthaḥ = jagadnāthaḥ* or *jagan-nāthaḥ*, lord of the-world.

**अप** + **नदी** = **अबन्दी** or **अम्बदी** *ap + nadī = abnadi* or *ambnadi*, water-river.

**प्राक्** + **मुख** = **प्राग्मुख** or **प्राङ्मुख** *prāk + mukhaḥ = prāgmukhaḥ* or *prāṅmukhaḥ*, facing the east.

**भवत्** + **मतं** = **भवन्मतं** or **भवन्मतं** *bhavat + matam = bhavadmatam* or *bhuvanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ् *n̄*, ञ् *n̄*, or ण् *n̄*) then a final *ṛt* would change its place or organ at the same time that it became a nasal. It would become ङ् *n̄*, ञ् *n̄*, or ण् *n̄*. There are, however, no words in common use beginning with ङ् *n̄*, ञ् *n̄*, or ण् *n̄*.

§ 68. Before the suffix *मय* *maya* and before *मात्र* *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *rāk + mayam = vāṁmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mātram = tanmātram*, element.

Note—Ninety-six is always षण्णवति *ṣaṇṇavati*, never षड्णवति *ṣaḍṇavati*.

§ 69. The initial *ह* *h*, if brought into immediate contact with a final *क्* *k* (ग् *g*), *ट* *t* (ड् *d*), *प* *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *dh*, ध *dh*, भ *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिहस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhihastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः *parivrāt + hataḥ = parivrāḍhataḥ or parivrāḍḍhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam or taddhutam*, this is sacrificed.

अप + हरणं = अन्हरणं or अन्भरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 70. *ṛt* before *ल्* *l* is not changed into *ड्* *d*, but into *ल्* *l*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लब्धं = तलब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final *न्* *n* before *ल्* *l* is changed into *ल्* *l*; but this *ल्* *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāḷlābhaḥ*, large gain.

§ 72. Final ङ् *n̄*, ञ् *n̄*, and ण् *n̄*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyāṅ + āste = pratyāṅgāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणस्ते *sugaṇ + āste = sugaṇṇāste*, he sits counting well\*.

If ङ् *n̄*, ञ् *n̄*, and ण् *n̄* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + dhvayasva*, call the poets.

\* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.  
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ज्ञ *ś*.  
 Final न् *n* before द् *t*, ध् *th*, requires the intercession of श् *sh*.  
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स *s*. (Pāṇ.  
 VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिष्ठिभः = चलञ्छिष्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महञ्छक्कुरः *mahān + ṭhakkurāḥ = mahāmśṭhakkurāḥ*, a great idol.

पतन् + तरुः = पतञ्जरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशान् *praśān*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, द् *t*, ध् *th*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशान्चिनोति *praśāñchinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final इ ण् *ṇ* and ए ण् *ṇ* may be followed by initial ज्ञ *ś*, श् *sh*, स *s* without causing any change; but it is optional to add a क् *k* after the इ ण् *ṇ* and a द् *t* after the ए ण् *ṇ*. Thus इश ण् *ṇśa* becomes इश ण् *ṇśa* (or इश्च ण् *ṇchha*, § 92); इष ण् *ṇśa* becomes इष ण् *ṇśa*; इस् ण् *ṇśa* becomes इस् ण् *ṇśa*; यश ण् *ṇśa* becomes यश्च ण् *ṇchha* (or यद्व ण् *ṇchha*); यष ण् *ṇśa* becomes यद्व ण् *ṇchha*; यस् ण् *ṇśa* becomes यद्व ण् *ṇchha*. (Pāṇ. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्छेते (or प्राङ्छेते) *prāṇ + śete = prāñśete or prāñchete (or prāñchhete)*.

सुगण् + सरति = सुगणसरति or सुगणदसरति *sugaṇ + sarati = sugaṇsarati or sugaṇṭsarati*.

§ 75. The same rule applies to final न् *n* before ज्ञ *ś* and स *s*, but not before श् *sh*, where it remains unchanged. Before ज्ञ *ś* it is first changed into palatal न् *ñ*\* (§ 63); and आ ण् *ṇś* may again be changed to आ ण् *ñchś*, आ ण् *ñchhh* (§ 72, 92), or आ ण् *ñchh*. Before स *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न् *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्द तान् + शाट् = तान्शाट्, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान्  
*tān + śārdūlān = tāñśārdūlān or tāñchśārdūlān or tāñchhhārdūlān or tāñchhārdūlān*, those tigers. (Pāṇ. VIII. 3, 31.)

\* To allow न् *n* to remain unchanged before ज्ञ *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तानसहते *tân + sahate = tânsahate or tântsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hîns) + su = hinsu or hintsu*, among enemies. (The base हिंस *hîns*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final *ṛt* before *śs* must remain unchanged, and *ṛt* may be inserted.  
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ or ṣaṭṣa-ritaḥ*, six rivers. (Pân. VIII. 4, 42; 3, 29.)

#### Anusvāra and Final *m*.

§ 77. *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = kimatṛ kimatra*, What is there ?  
Before consonants it may, without exception, be changed to Anusvāra. (Pân. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pân. VIII. 59), viz.

Before *k*, *kh*, *g*, *gh*, *ṅ*, the final *m* or Anusvāra may be changed into *ṅ*.

Before *ch*, *chh*, *j*, *jh*, *ñ*, to *ñ*.

Before *t*, *th*, *d*, *dh*, *n*, to *n*.

Before *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*, to *ṇ*.

Before *p*, *ph*, *b*, *bh*, *m*, to *m*.

Before *y*, *l*, *v*, to *ṽ*, *ṽ*, *ṽ*. See § 56. 6.

Hence it follows that final *m* may be changed into Anusvāra before all consonants, and must be so changed only before *ś*, *ṣ*, *s*, *h*, and *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into *ṅ*, *ñ*, *n*, *ṇ*, *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial consonant palatals, linguals, and dentals. Thus if तां जयति *tān jayati*, he conquers her, is written तान्नयति *tān jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into तान्नयति *tān jayati*. In the same manner तान् दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tān damayati*, he tames her. All this uncertainty is at once removed if final *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किञ्जरोषि) *kim + karoshi = kiñ karoshi (or kiñ karoshi)*, What doest thou ?

शत्रुन् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruñ jahi (or śatruñ jahi)*, kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य y, ल l, व v:

सत्वरम् + याति = सत्वरं याति (or सत्वरयाति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = taṁ veda* (or *taṁ veda*), I know him. ३३ 24

Before र r, श ṣ, ष sh, स s, ह h:

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म m before ह h, if ह h be immediately followed by न n, म m, य y, ल l, व v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हुते = किं हुते or किन्हुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide?

किम् + ह्यः = किं ह्यः or किं ह्यः *kim + hyaḥ = kim hyaḥ* or *kiṁ hyaḥ*, What about yesterday?

किम् + हलयति = किं हलयति or किम्हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move?

§ 80. If कृ kri is preceded by the preposition सम् sam, an स s is inserted, and म m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitah = saṁskṛitah*, hallowed.

§ 81. In सचाज् *samráj*, nom. सचाट् *samrát*, king, र् *m* is never changed. (Pân. VIII. 3, 25.)

*Visarga and Final स् s and र् r.*

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final in *pausá* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ह कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tataḥ kāmah*), hence love.

पूर्णेः + चंद्रः = पूर्णश्चंद्रः *pūrṇaḥ + chandrah = pūrṇas chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + दलति = भीतदलति *bhītaḥ + ṭalati = bhītaśṭalati*, the frightened man is disturbed.

भग्नः + दक्षुरः = भग्नदक्षुरः *bhagnaḥ + ṭhakkurāḥ = bhagnashṭhakkurāḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ह पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyāḥ pāram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgaḥ + ṣoḍaśaḥ = bhāgash ṣoḍaśaḥ* or *bhāgaḥ ṣoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamās-sargaḥ* or *prathamāḥ sargaḥ*, the first section.



Note 1—If Visarga is followed by an initial *त्* *ts*, it is not changed into dental *स*, but remains Visarga, as if followed by *स* *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + (saruh = kaḥ tsaruh*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in *इस्* *is* or *उस्* *us*, like *हविः* *haviḥ* or *धनुः* *dhanuḥ*, are followed by words beginning with *क्* *k*, *ख* *kh*, *प* *p*, *फ* *ph*, and are governed by these words, *श्* *sh* may be substituted for final Visarga. सर्पिष्यिषति or सर्पिः पिषति *sarpishpyibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into *र* *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by *आ* *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by *अ* *a*, and followed by any vowel except *अ* *a*, the Visarga is dropt.
3. If the Visarga is preceded by *अ* *a*, and followed by a sonant consonant, the Visarga is dropt, and the *अ* *a* changed to *ओ* *o*.
4. If the Visarga is preceded by *अ* *a*, and followed by *अ* *a*, the Visarga is dropt, *अ* *a* changed into *ओ* *o*, after which, according to § 41, the initial *अ* *a* must be elided. The sign of the elision is *ऽ*, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौरगच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + क्षुषयः = आगता क्षुषयः *āgatāḥ + ṛishayah = āgatā ṛishayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhīḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishih = ka ṛishih*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ*, the lingual *ṇ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *र*\*. This *र*, as a final, is changed into Visarga, according to § 82, and it

\* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antaḥ*, within; स्वः *svaḥ*, heaven; अहः *ahaḥ*, day (§ 196); in the voc. sing. of nouns in चुरि, ex. पितः *pitah*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as सजागर *śajāgar*, 2. 3. sing. impf. of जागृ *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84, 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give !

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + raksha = bhrāta raksha*, Brother, protect !

पुनः + रोगी = पुना रोगी *punah + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣuḥ*, this, become **स** *sa* and **एष** *eṣu* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः मृताḥ *saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेन्द्रः** *sendraḥ*. (Pân. VI. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods !

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e.g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e.g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुम्भ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *karni*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.

**अहः + करः = अहस्करः** *ahaḥ + karaḥ = ahaskaraḥ*, sun.

**अयः + कुम्भः = अयस्कुम्भः** *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

**दिवः + पतिः = दिवस्पतिः** *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

**वाचः + पतिः = वाचस्पतिः** *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

**भाः + करः = भास्करः** *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, and **फ्** *ph*, always take **श्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पिष्पानं** *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

**आयुः + कामः = आयुष्कामः** *āyuḥ + kāmah = āyushkāmaḥ*, fond of life.

Note—**भ्रातृपुत्रः** *bhrātṛputraḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuḥ putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *puṛaḥ*, **तिरः** *tiraḥ*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.)

**पुरः + कृत्य = पुरस्कृत्य** *puṛaḥ + kṛitya = puraskṛitya*, having preferred.

**तिरः + कारी = तिरस्कारी** *tiraḥ + kārti = tiraskārti*, despising. In **तिरः** *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रादुः** *prāduḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख्** *kh*, **प्** *p* or **फ्** *ph*, take **श्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmah = nishkāmaḥ*, loveless.

**निः + फलः = निष्फलः** *niḥ + phalaḥ = nishphalaḥ*, fruitless.

**आविः + कृतं = आविष्कृतं** *āviḥ + kṛitam = āviṣkṛitam*, made manifest.

**दुः + कृतं = दुष्कृतं** *duḥ + kṛitam = duṣkṛitam*, badly done, criminal.

**चतुः + कोणं = चतुष्कोणं** *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **श्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejaḥ + vin = tejasvin*, with splendour.

**ज्योतिः + मत् = ज्योतिष्मत्** *vyotiḥ + mat = jyotiṣmat*, with light.

**रजः + वल = रजस्वल** *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *sh*, after which the त् *t* becomes ट् *t*.

Ex. अर्चिः + त्वं = अर्चिष्टुं *archiḥ + tvam = archisṣṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskāḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanuṣkāḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanuṣkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वारुषु *vār + su = vārṣhu*, in the waters.

गिर् + पतिः = गीर्षेतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्षेतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षेतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षेतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्षेतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI.

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or ण *ṇ* (for न *n*). (Pân. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्शतं *vāk + śatam = vāksatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महच्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokēna*, by that verse.

धावन् + शशः = धावश्शशः or धावच्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अशब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग *g*, इ *ḍ*, द *d*, or ब *b*, and lose their aspiration as final or otherwise, the initial consonants ग *g*, इ *ḍ*, द *d*, or ब *b* are changed into घ *gh*, द *dh*, ध *dh*, भ *bh*.

Ex. दुह *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वगुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 4. These are the common conditions. SHOULD NOT BE USED FOR ANY OTHER PURPOSES.

[illegible]

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S'	SH	S	H
I. K	..	..	gd	gdh	gn	..	..	gb	gbh	gm	gm	gy	gr	gl	gs	..	..	g-h ggh
II. N	..	..	..	..	gn	..	..	..	..	..	..	..	..	..	ns nks	..	..	..
III. T	..	..	qd	qdh	qn	..	..	qb	qbh	qm	qm	dy	dr	dl	ts	..	..	q-h dth
IV. N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ns nks	..	..	..
V. T	..	..	dd	ddh	dn	..	..	db	dbh	dm	dm	dy	dr	dl	chs	..	..	..
VI. N	ms	..	..	..	..	..	..	..	..	..	..	..	..	..	ns nks	..	..	..
VII. P	..	..	bd	bdh	bn	..	..	bb	bhb	bm	bm	by	br	bl	ps	..	..	b-h bth
VIII. M	nū (nd)	nūth (nath)	nūd (nd)	nūdh (nadh)	nūm (nm)	nūp (np)	nūph (naph)	nūb (nb)	nūbh (nabh)	nūm (nm)	nūy (ny)	nūl (nl)	nūo (no)	nūy (ny)	nūs	nūsh	nūs	nūh
IX a. H and R exc. AH and AH	st	sth	rd	rth	rn	rp	qph	rb	rth	rm	ry	rl	rv	rs	st	stsh	st	rh
IX b. AH AH (not AR)	id.	id.	ā d	ā dh	ā n	id.	id.	ā b	ā bh	ā m	ā y	ār	āl	āv	id.	id.	id.	ā h
	id.	id.	o d	o dh	o n	id.	id.	o b	o bh	o m	o y	or	ol	ov	id.	id.	id.	o h

Note—A The sign ... means that no change takes place in the initial or final letter

Table showing the Combination of Final with Initial Consonants.

FINAL.	I IN PAUSĀ.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
		क (ग)	ग	गा	...	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ण
I.	क्	...	...	...	...	ग	घ	ङ	...	...	...	...	...	...	...	...	...
II.	ख	...	...	...	...	ग	घ	ङ	...	...	...	...	...	...	...	...	...
III.	द	द (ड)	ड	डा	...	द	घ	ङ	...	...	...	...	...	...	...	...	...
IV.	ण	...	...	...	...	ग	घ	ङ	...	...	...	...	...	...	...	...	...
V.	न	न (ड)	द	दा	...	न	घ	ङ	...	...	...	...	...	...	...	...	...
VI.	न्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII.	प	प (ब)	ब	बा	...	प	घ	ङ	...	...	...	...	...	...	...	...	...
VIII.	म्	म् ( )	...	...	...	म्	घ	ङ	...	...	...	...	...	...	...	...	...
IX a. : and र exc. सः and खाः		:	र	रा	...	र	घ	ङ	...	...	...	...	...	...	...	...	...
IX b. खाः खः (not खर्)		id.	खा	खा	...	खा	घ	ङ	...	...	...	...	...	...	...	...	...

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ॡ, before a letter, indicates that it is preceded by a short: the sign ॢ, that it is preceded by a long vowel: the sign ॣ, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a.





*NATI, or Change of Dental न् n and स् s into Lingual ण् n and श् sh.*

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् n and श् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in *simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

*Change of न् n into ण् n.*

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ण् n if it is preceded by the linguals च् ri, छ् ri, र् r, or प् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क् k, ख kh, ग g, घ gh, ङ ñ, ह h, ण् n), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n. (Pāṇ. vii. 4, 1; 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karnaḥ, ear.

दूषणं dūṣaṇam, abuse.

वृहणं vṛiṇhaṇam, nourishing, (ह h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णाति grihṇāti, he takes, (ह h is guttural.)

क्षिप्युः kshipnyuḥ, throwing, (प p is labial.)

प्रेम्णा premṇā, by love, (म् m is labial.)

ब्रह्मण्यः brahmaṇyaḥ, kind to Brahmans, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः niṣaṇṇaḥ, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् n.)

अक्षयवत् akṣayaṇvat, having eyes, (ण् n is followed by व् v.)

प्रायेण prāyeṇa, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च ch is palatal.)

अणवेन aṇavena, by the ocean, (ण् n is lingual.)

दर्शनं darśanam, a system of philosophy, (श् ś is palatal.)

अर्धेन ardhena, by half, (ध dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुग्णः ruḡṇaḥ, like वृक्णः vṛikṇaḥ (Pāṇ. vi. 1, 16), should be written with ण् n. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ण् n in compounds, such as शराग्निः śarāgniḥ. (Pāṇ. Gaṇa kṣubhndī.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ण् n in the two verbs नृप् *trip* and क्षुभ् *kshubh* (Pân. VIII. 4, 39). Hence

नृप्तेति *tripnoti*, he pleases \*. क्षुभ्नाति *kshubhnâti*, he shakes.

But शृणोति *śṛṇoti*, he hears. पुष्पाति *puṣṇâti*, he nourishes.

क्षुभाण् *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

च <i>ri</i> ,	in spite of intervening Vowels, Gutturals (including ह <i>h</i> and Anusvâra), Labials (including व <i>v</i> ), and य <i>y</i> ,	change	if there follow Vowels, or
च <i>ri</i> ,		न् n	न् n,
र <i>r</i> ,		into	म् m,
ष <i>sh</i> ,		ण् n	य <i>y</i> , व <i>v</i> .

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters च *ri*, च *ri*, र *r*, or ष *sh*, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्नी *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives बार्ध्नीणसः *bârdhrîṇasaḥ*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmandsikaḥ*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pânini himself employs with the dental न् n only. (Pân. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ*†,

\* In the Veda we find नृप्नुहि *tripnuhi*, Rv. II. 16, 6 ; नृप्नुवः *tripnuvâḥ*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायाम् वा, that the n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः *trinayanaḥ* or त्रिणयनः *triṇayanaḥ*. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Rāma; स्वभानुः *svabhānuḥ*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīḥ*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīḥ*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vritraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahaṇam*, acc. of वृत्रहन् *vritrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वोह्णः *sarvāhṇah*, the whole day, from सर्वे *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in ञ *a*. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kaṁsah kshīrapānah*, may be pronounced with dental or lingual *n* (न् *n* or ण् *n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇah*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दम्भाहणं *darbhavāhaṇam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इन्द्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbhavāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)
3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. चृक् + अयनं = चृगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.) Or if it ends in श् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrihivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrihivāpinah*; but also व्रीहिवापिनः *vrihivāpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrihivāpāṇi* or *vrihivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrihivāpeṇa* or *vrihivāpeṇa*, instrum. sing.

Likewise feminines such as ब्रीहवापिणी or ब्रीहवापिनी *vrihivāpīṇī* or *vrihivāpīnī*. (Kāś.-Vṛtti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapaḥ* (i.e. donkey-keeper) becomes खारपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीणः *mātrībhogīṇaḥ*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīṇī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix ईन *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānopada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛtti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vritrahan*, Vritra-killer; gen. वृत्रहणः *vritrahaṇaḥ*; but दीर्घाङ्गी *dīrghāṅgī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapaṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmaṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayaṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अना *ana*, अनी *anī*, अनीय *anīya*, इन् *in*, न् na (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेगणं *pra + inganam = preṅgaṇam*; but प्र + कपनं = प्रकपनं *pra + kamanam = prakamanam*.

Lastly, there are several roots which defy all these rules, viz. भ्र *bhṛ*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyáy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र *r*, such as संतर् *antar*, निर् *nir*, परा *pará*, परि *pári*, and प्र *pra*, and after दूर् *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pân. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = पराणुदति *pará + nudati = parāṇudati*, he pushes away.

संतः + नयति = संतण्यति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + náyakah = praṇáyakah*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupāṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pân. VIII. 4, 33.)

शिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *praṇinsitavyam* or *praninsitavyam*.

णिष् *niksh*, to kiss; प्रणिष्णं or प्रनिष्णं *praṇikṣhaṇam* or *pranikṣhaṇam*.

शिदि *nid*, to blame; प्रणिदं or प्रनिदं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupāṭha as beginning with न् *n*, viz. (Pân. VI. 1, 65, vârt.)

नृत् *nṛit*, to dance.

नद् *nand*, to rejoice.

नर्द् *nard*, to howl.

नक्क *nakk*, to destroy.

नाट् *nât*, to fall down, (Chur \*.)

नाप् *nâth*, to ask.

नाप् *nâdh*, to beg.

नृ *nṛi*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *n* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranaśṭaḥ*, destroyed. (Pân. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र *r* is not separated from the न् *n* by more than one letter. Thus प्र + अतिनि = प्राणिनि *pra + aniti = prāṇiti*, he breathes; but परि + अतिनि = पर्येतिनि *pári + aniti = paryaniti* (Pâtanjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *pará* is पराणिणति *parāṇi-ṇishati*. (Pân. VIII. 4, 19, 21.)

\* It is not नट् *naṭ*, to dance, but नद् *naḍ* of the Chur class, and hence written with a long á. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = ग्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अन्तरहण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + प्रन्ति = प्रग्रन्ति *pra + ghnanti = praghnanti*, they kill. Also ग्रहणन् *grahanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहण्मि *grahanmi or prahanmi*; ग्रहन्वः or ग्रहण्वः *grahanvāḥ or prahanvāḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nā* of the Kṛi conjugation is changed to ण् *ṇ* in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pân. VIII. 4, 15.)  
Ex. ग्रहीष्यन्ति *grahīṣyanti*; प्रसीष्यन्ति *prasīṣyanti*.

8. The न् *n* of the termination णानि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *ṇ* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्\* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, खा *psā*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vārt.)

प्रण्यगदत् *pranyagadat*; प्रण्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati or prāṇipachati*.

Except again in verbs beginning with क् *ka* or ख् *kha*, or ending in श् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनहि *pranipinashṭi*.

\* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāpini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions माम् *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ṇ)*, which forms निमीते *mīmīte*, he measures, and the root मेङ् *me(ṇ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (div)* means *śamyati*, or *śam* conjugated like *div*, and not *śamayate*.

## Change of स् s into ष sh.

§ 100. A dental स् s (chiefly of suffixes and terminations\*), if preceded by any vowel except अ, आ, ई, or by क k, र r, ल l, is always changed into the lingual ष sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश páśa, &c.

If an inserted Anusvāra† or the Visarga or ष sh intervenes between the vowel and the स् s, the change into ष sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpīṣā*; nom. plur. सर्पिंश्च *sarpīṃshi* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes), or सर्पिष्णु *sarpīṣṣhu* (here the ष sh intervenes).

वाक्च *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क) + सु = चित्रलिक्षु *chitrālikh (k) + su = chitrālikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्यु *kamal + su = kamalyu*, naming the goddess Lakshmī.

ध्रोक्षति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द् d.)

पोक्षति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष sh is changed into क k.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpīṣkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpīṣṭaraḥ*; (here the त t of तरः *taraḥ* is changed into द् d, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstārā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīḥ + mat = sarpīṣmat*, having clarified butter.

\* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिप् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśīṣaḥ*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55-)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṃsu*, loc. plur. of पुंस् *puṃs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṃshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंषु *puṃshu*, or, if we wish to preserve the स् s, पुंस्तु *puṃstu*. According to Pāṇini, however, पुंसु *puṃsu* is the right form. The Śārasvatī prescribes पुंस्तु *puṃshu*.



Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ, ई, (in spite of inserted Anusvāra, Visarga, or sibilant intervening.) also क् k, र् r, ल् l if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त् t, थ th, न् n, म m, य y, व v.
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्याप *sushvāpa*, I have slept. सिध् *sidh*, Des. सिधित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निम् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिशिञ्चति *abhishinṇchati*, he sprinkles; अभिशिषेच *abhishishecha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिसेसिच्यते *abhisesichyate* (Pān. viii. 3, 112); but in the desiderative स् s is changed, अभिशिषिष्यति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मिद् *smi*, to smile, सिद् *svi*, to sweat, खद् *svad*, to taste, खंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष sh. Thus they write शिष् *shidh*, ष्टा *shṭhā*, श्मि *shmi*. (Pān. vi. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, सृन् *strī*, to cover, सृन् *stri*, to cover, स्तौ *styai*, to sound, सेक् *sek*, to go, स् *sri*, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except शिष् *shṭhiv*, to spit, and ष्वष् *shvashk*, to go, (and according to some in श्चै *shṭyai*, Śār.,) unless where ष sh is enjoined a second time.

Now ष sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिध् *sidh*, Des. सिषित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to ष sh, the initial स् s remains unchanged. सिध् *sidh*, सिसेधिषति *sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to ष sh. स्तु *stu*, Des. तुष्टूयति *tusṭūshati*. सिध् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधयिषति *sishedhayishati*; but सुसूयति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into ष sh. सिद् *svid*, सिस्वेदयिषति *sisvedayishati*. स्वद् *svad*, सिस्वादयिषति *sisvādayishati*. सह् *sah*, सिसाहयिषति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (su), सू *sū* (tud), सो *so* (div), स्तु *stu* (ad), स्तुभ् *stubbh* (bhū); or even if separated by reduplication, in the verbs स्या *sthā*, सेनय *senaya*, सिध् *sidh*, सिच् *sich*, संज् *sañj*, खंज् *svañj*, सद् *sad*, स्तंभ् *stambh*, खन् *svan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions : अभिषुणोति *abhishuṇoti*. अभिषुवति *abhishuvati*. अभिष्यति *abhiṣhyati*. परिष्टौति *parishṭauti*. परिष्टोभते *parishṭobhate*. अभिष्टास्यति *abhiṣṭāsyati*. अभिषेणयति *abhiṣheṇayati*. परिषेधति *parishedhati*. अभिषिंचति *abhiṣiñchat*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्राति *abhiṣṭabhñāti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वणति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate*.

After prepositions and augment : अभ्यषुणोत् *abhyashuṇot*. पय्षुवत् *paryashuvat*. अभ्यष्यत् *abhyashyāt*. पय्षौत *paryashṭaut*. अभ्यष्टोभत् *abhyashṭobhat*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashēṇayat*. पय्षेधत् *paryashedhat*. अभ्यषिंचत् *abhyashiñchat*. पय्षजत् *paryashajāt*. अभ्यष्वजत् *abhyashvajāt*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyashṭabhñāt*. व्यष्वणत् *vyashvaṇāt* and अवाष्वणत् *avāshvaṇāt*. पय्षेवत् *paryashevāt*.

After prepositions and reduplication (VIII. 3, 64): अभितष्टौ *abhitashṭhau*. अभिषिषेणयिषति *abhiṣhiṣheṇayishati*. अभिषिषेधयिषति *abhiṣhiṣhedhayishati*. अभिषिषिषति *abhiṣhiṣishati*. अभिषिषिषति *abhiṣhiṣhañkshati* and अभ्यषिषिषत् *abhyashishishat*. परिषिष्वंक्षते *parishishvañkshate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टंभ *abhitashṭambha*. अवषष्याण *avashashvāṇa*. परिषिषेव *parishisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayah*, सिव् *siv*, सह् *sah*; कृ *kṛi* (if with initial स् s, स्कृ *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and खंज् *svañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, संद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदि *skand* may take ष *sh*, though not in the past participle in त *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannaḥ* or *pariskannaḥ*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम्भ *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishtyāt*. प्रादुःष्यात् *prāduḥshyāt*. प्रादुःषीति *prāduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥshuptaḥ*.

Exceptional cases, where स् *s* is used, and not ष *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhiseshichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेषति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद् *parisoḍhum*.
14. The verbs स्तम्भ *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasīṣahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūḥ*.
16. The verbs सह् *sad*, स्वं *svaṅj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasāda*. अभिषसजे *abhisasaje*.
17. The verb सह् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यपीदत् or न्यसीदत् *nyāśīdat* or *nyāsīdat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushtu*, well; दुष्ठु *dushtu*, ill; सुषमा *sushamā*, beautiful, विषमः *vishamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमौ *agnishomau*, Agni and Soma; मातृष्वसृ *mātrishvasri*, mother's sister; पितृष्वसृ *pitriṣhvasri*, father's sister; गोष्ठः *goshṭhaḥ*, cow-stable; अग्निष्टोमः *agnishṭomaḥ*, a sacrifice; ज्योतिष्टोमः *jyotishṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, स् *s* is changed to ष *sh* whenever ह् *h* becomes ट् *t*; nom. तुरासाद् *turāśāt*; acc. तुरासाह् *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ष *dh* into Lingual ढ *dh*.

§ 105. The ष *dh* of the second pers. plur. Âtm. is changed to ढ *dh* in the reduplicated perfect, the aorist, and in षीध्वं *shīdhvam* of the benedictive, provided the ष *dh*, or the षी *shī* of षीध्वं *shīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kri*; Perf. चकृदे *chakṛidhe*.

चु *chyu*; Aor. अच्योदं *achyodhvam*.

सु *plu*; Bened. श्लोषोदं *shloṣodhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धं *akshibdhvam*.

यज् *yaj*; Bened. यक्षीब्धं *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, र *r*, ल *l*, व *v*, ह *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविब्धे *luluvīdhve* or लुलुविद् *luluvīdhve*.

लु *lu*; Aor. अलविब्धं *alavīdhvam* or अलविद् *alavīdhvam*.

लु *lu*; Bened. लविषीब्धं *lavīshīdhvam* or लविषीद् *lavīshīdhvam*.

But बुप् *budh*; Aor. अबोधिब्धं *abodhīdhvam*.

### Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेष्टि *dveshti*, he hates, अद्वेष्ट *advēṣṭ*, he hated, द्विद्वि *dvidvī*, Hate! द्विद् *dvīḍ*, a hater, द्विषः *dvishah*, of a hater, द्विदसु *dvīḍsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *ṣh* into क *k*, ट *ṭ*, ड *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

#### 1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रयग *prāyaga*, fore-yoke, तिताड *titaḍ*, sieve, are isolated exceptions. The hiatus in compounds, such as पुराएता *pura-ēta*, going in front, नमउक्ति *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final **स्** before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final **अ** *a* and **आ** *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, Âtm.

दान + इ *dāna+i* = दाने *dāne*, in the gift.

दान + ई *dāna+ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short **अ** *a*, it becomes necessary to lay down some rules requiring final **अ** *a* to be dropt before certain vowels. Thus if **अम्** *am* is put down as the general termination of the acc. sing., as in **वाचं** *vāch-am*, it is necessary to enjoin the omission of final **अ** *a* of **शिव** *śiva* before the **अम्** *am* of the acc. sing., in order to arrive at **शिवं** *śivam*. In the same manner, if **अम्** *am* is put down as the termination of the 1. p. sing. impf. Par., and **ए** *e* as that of the 1. p. sing. pres. Âtm., we can form regularly **अद्वेषं** *advēsh-am* and **द्विषे** *drishe*; but we have to lay down a new rule, according to which the final **अ** *a* of **तुद** *tuda* is dropt, in order to arrive at the correct forms **अतुदं** *atud(a)-am* and **तुदे** *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical **आ** *ā*, certain phonetic rules had to be laid down, according to which the final **आ** *ā* had to be elided before certain terminations beginning with vowels. Thus the dative **शंखध्मा + ए** *śāṅkhadhmā+e* was said to form **शंखध्मे** *śāṅkhadhme*, (to the shell-blower,) by dropping the final **आ** *ā*, and not **शंखध्मै** *śāṅkhadhmāi*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the **आ** *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long **आ** *ā*, many special rules have to be observed, according to which final **आ** *ā* is either elided, or changed to **ई** *ī* or to **ए** *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā+mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā+hi* = देहि *dehi*, Give!

§ 110. Final **इ** *i*, **ई** *ī*, **उ** *u*, **ऊ** *ū*, **ऋ** *ṛ*, if followed by vowels or diphthongs, are generally changed to **य** *y*, **व** *v*, **र** *r*.

Ex. मति + ऐ = मतै *matī+ai* = *matyai*, to the mind.

जिगि + उः = जिग्युः *jigī+uḥ* = *jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu+oḥ* = *bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi+ā* = *pitṛā*, by the father.

बिभी + अति = बिभीति *bibhī+ati* = *bibhyati*, they fear.

In some cases इ i and ई ē are changed to इय iy; उ u and ऊ ū to उव uv; चृ ri to रिरि ri; चृरि to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अयुः = शिश्रिययुः śisri + athuh = śisriyathuh, you (two) have gone.

भी + इ = भियि bhi + i = bhiyi, in fear.

यु + अति = युवति yu + anti = yuvanti, they join.

युयु + उः = युयुवुः yuyu + uḥ = yuyuvuḥ, they have joined.

सुशु + ए = सुशुवे sushu + e = sushuve, I have brought forth.

भू + इ = भुवि bhu + i = bhuvi, on earth.

मृ + अते = म्रियते mṛi + ate = mriyate, he dies.

गृ + अति = गिरति grī + ati = girati, he swallows.

पपृ + इ = पपुरि papṛi + i = papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्यति bibhyati from भी bhi, but जिह्रियति jihriyati from ह्री hri.

§ 111. Final चृरि, if followed by terminational consonants, is changed to इर ir; and after labials to उर ur.

गृरि, to shout; Passive गीयते gīr-yate; Part. गीर्यः gīrṇaḥ.

पृरि, to fill; Passive पूयते pūr-yate; Part. पूर्यः pūrṇaḥ.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final चृ ri changed to रिरि ri, final चृरि to इर ir or उर ur. (See § 390.)

§ 112. ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय dy, अव av, आव āv.

दे + अते = दयते de + ate = dayate, he protects.

रै + ए = राये rai + e = rāye, to wealth.

गो + ए = गवे go + e = gave, to the cow.

नौ + अः = नावः nau + aḥ = nāvāḥ, the ships.

Roots terminated by a radical diphthong (except ये vye in redupl. perf., Pāṇ. vi. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता de + tā = dātā, he will protect.

दे + सीय = दासीय de + sīya = dāsīya, May I protect!

म्लै + ता = म्लाता mlai + tā = mlātā, he will wither.

शो + ता = शाता śo + tā = śātā, he will pare.

But in the Present ग्लै + अति = ग्लायति glai + ati = glāyati, he is weary.

## 2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, न n, द t, य y, त t, न n, प p, म m, ल l, ः ḥ, ँ ṁ, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध yudh, battle, would in the vocative singular be

युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vāch* + *s* = *vāk*, speech; nom. sing.

प्राक् + स् = प्राङ् *prāch* + *s* = *prāṇ*, eastern; nom. sing. masc. Here प्राङ् *prāṅ*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prāṇ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल् + स् = सुवल् *suval* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suval* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेष्ट् *advēsh* + *t* = *advēṣṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhī*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचमि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भञ् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामच् + ति = मामन्ति *mamath + ti = mamatti*, 3. p. sing. pres. Par. of the intensive मामच् *mamath*, he shakes much.

रुध् + ध्वे = रुद्धे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nâti = kshubhnâti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, इद् *d*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लभः *labh + taḥ = labdhaḥ*, taken.

रुध् + थः = रुद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुध्थः *rundhaḥ*), you two obstruct.

रुध् + तः = रुद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबांध् + तं = अबांद्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबध् + थाः = अबद्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबांद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबद्धाः *abanddhāḥ*, though here the termination थाः *thāḥ* was aspirated in itself.

§ 118. If घ *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इद् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धं *abhuddham*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.



Desiderative of दम् *dabh*, धिष्यति *dhipsiati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुध्वं *adhudhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध *dh* back on the initial द *d*, not only before ध्व *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh + taḥ = dhattaḥ*; दध् + थः = धत्थः *dadh + thaḥ = dhattathāḥ*; दध् + यः = धत्थ्यः *dadh + yaḥ = dhattyāḥ*; दध् + से = धत्से *dadh + se = dhatse*; दध् + ध्वं = धद्वं *dadh + dhvam = dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युञ्ज् + धि = युंजि धि *yuñj + dhi = yuñgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch + i = vāchi*.

वाच् + य = वाच्य *vāch + ya = vāchya*, to be spoken.

वच् + मः = वच्यः *vach + maḥ = vachmaḥ*, we speak.

वच् + वः = वच्वः *vach + vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद् *advēd*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvēsh + si = dvekshi*, thou hatest; aor. अद्विषत् *advishat*, he hated पोष्यति *pokshyati* (*posh + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish + taḥ = dvishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish + tamam = sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, द् *d*, द् *dh*, ण् *ṇ*, and श् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvit + dhi = dviddhi*, hate thou.

मृद् + नाति = मृद्विणाति *mṛḍ + nāti = mṛḍvīṇāti*.

ईद् + ते = ईद्वे *īd + te = īdve*, he praises.

षट् + नां = षड्विंशति *ṣaṭ + nām = ṣaṭvīṇśati*, of six.

षट् + नवतिः = षड्विंशति *ṣaṭ + navatiḥ = ṣaṭvīṇśati*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *dvish + dhvam = dviddhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विद्वसु *dvish + su = dvīṣsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sṛij*, to let forth, and भ्रज् *bhrāj*, to roast (भ्रस्ज् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + थ = मृष्ठ *mṛij + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयद्ध्वं *ayaj + dhvam = ayadḍhvam*.

§ 125. Most verbal and nominal bases ending in ज् *j*, छ् *chh*, क्ष् *ksh*, ष् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज् + ध्वं = विद्ध्वं *viś + dhvam = vidḍhvam*, enter you.

Loc. plur. विज् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prāchh*; nom. प्राट् *prāt*, an asker.

Verbal base प्रच्छ् *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्श् *taksh*; तक्श् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक्श् *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = goratṣu*, among cow-herds.

Verbal base चक्श् *chaksh*; चक्श् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्श् + ध्वे = चद्ध्वे *chaksh + dhve = chadḍhve*, you see.

व्रच्छ् *vraśch*, to cut; nom. sing. वृद् *vriṭ*.

व्रच्छ् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रच्छ् + ता = व्रष्टा *vraśch + tā = vrashṭā*, he will cut.

§ 126. The ज् *j* of दिज् *diś*, to show, दृज् *dṛiś*, to see, स्पृज् *spriś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *dṛiś*; nom. sing. दृक् *dṛik*; instrum. plur. दृग्भिः *dṛigbhiḥ*.

In the root नज् *naś*, the change of ज् *j* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uśnih*; or (2) like द् *dh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दृढः *drih + taḥ = dṛiḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रूढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रूढः *rūḍhaḥ*, द् + त् *dh + t* are changed to द् + द् *dh + dh*, or, more correctly, to इ द् + द् *dh* (§ 117); then the first इ द् is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ri*; e.g. वृह् + तः = वृढ *vrīh + ta = vṛiḍha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh*, मुह् *muh*, सुह् *snuh*, बिह् *snih*) is treated either as घ् *gh* or द् *dh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. भुक् *dhruk* and भुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दूढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as प् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वस्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्मि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *sās + dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशान् or अशाः *asās + s = asāt or asāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशान् *asās + t = asāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *aruṇat* or *अरुणः* *aruṇaḥ*, thou preventedst. (Pān. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

*क्रंस्यते* *kraṁsyate*, he will step, from *क्रम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन* *suhin*, Pada base of *सुहिंसु* *suhinṣu*. If *n* were changed to Anusvāra, we should have to write *सुहिंषु* *suhinṣhu*.

§ 134. *n* remains unchanged before semivowels.

Ex. *हन्त्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

*प्रेन्वन्* *preṇvanam*\*, propelling, from *इन्व्* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

*ताम्रं* *tāmram*, copper, from *तम्* *tam* and suffix *रा*.

*अम्लः* *amlaḥ*, sour, from *अम्* *am* and suffix *ल*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *n*. (Pān. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhīḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pān. VIII. 2, 64.)

*अगन्म* *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

*आलिङ्गति* or *आलिङ्गति* *āliṅgati* or *āliṅgati*, he embraces.

*वञ्चयति* or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

*उत्क्रान्ते* or *उत्क्रान्ते* *utkranṭhate* or *utkranṭhate*, he longs.

*गन्तुं* or *गन्तुं* *gantum* or *gantum*, to go.

*कम्पते* or *कम्पते* *kampate* or *kainpate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *samkalpaḥ* or *saukalpaḥ*. (Sec § 77.)

\* If the *n* before *v* were treated as Anusvāra, the second *n* would have to be changed into a lingual (§ 96). Pān. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvāra is the only nasal that can stand before the sibilants श्र, श, स, and ह.

Ex. दंशनं *damśanam*, biting. यजूंषि *yajūṃshi*, the prayers.

हंसः *haṃsaḥ*, goose. रंहते *raṃhate*, he goes.

§ 139. न following immediately after च or ज is changed to ण.

Ex. याज्ञा *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ in the middle of a word between vowels or diphthongs must be changed to च्छ. (See § 91.)

Ex. गच्छ *gacch*, to go; गच्छति *gacchati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ before a suffix beginning with न or म is changed to श्र.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = praśnaḥ*, question.

पाप्रच्छ + मि = पाप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before च this change is optional.

§ 142. Roots ending in य and व throw off their final letters before terminations beginning with consonants, except य.

Ex. पूय + तः = पूतः *pūy + taḥ = pūtaḥ*, decaying.

तुव + नः = तूर्णः *turv + naḥ = tūrṇaḥ*, killed.

दिदिव + वान् = दिदिवान् *didiv + vān = didivān*, having played.

§ 143. Roots ending in व and र, if preceded by इ or उ, lengthen their इ and उ, if व or र is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्व *tvar*.

Ex. दिव *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर *gur*, to exert, गूर्णः *gūrṇaḥ*.

जृ *jṛ* (i. e. जिर *jir*), to grow old, जीर्यति *jīryati*.

गिर *gir*, voice; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ is lengthened in तुर्व + आवः = तूर्वावः *turv + āvaḥ = tūrvāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर and उर lengthen इ and उ, when र becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर + स = गीर or गीः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् or उस् (the इस् is or उस् us being radical) lengthen इ and उ when final, and before terminations beginning with भ or स.

Loc. plur. सुपिस् + सु = सुपीःषु *supiḥ + su = supīḥshu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

*Doubling of Consonants.*

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धेन् or वर्द्धेन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśśyate*, it is shown.

*Explanation of some Grammatical Terms used by Native Grammarians.*

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇḍi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini\*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

\* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form  
 वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.  
 श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.  
 क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.  
 दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvaṇḍmāsthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūrī* in उरीकृत्य *ūrīkrītya*, assenting; खात् *khāt* in खात्कृत्य *khātkrītya*, having made *khāt*, i. e. the sound produced by clearing the throat.



## CHAPTER III.

## DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *svar*, heaven; **अयास्** *ayás*, fire; **संवत्** *sāmvat*, year, (of Vikramāditya's era); **स्वयं** *svayam*, self; **सामि** *sāmi*, half; **भूर्** *bhūr*, atmosphere; **सुदि** *sudi*, the light fortnight, and **बदि** *badi*, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuklapakṣaḥ* and **कृष्णपक्षः** *krishṇapakṣaḥ*, or **बहुलपक्षः** *bahulapakṣaḥ*, (Warren, *Kālasankalita*, p. 361.) According to Rādhakānta, **सुदि** *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dārāḥ*, plur. masc. wife; **अपः** *āpaḥ*, plur. fem. water; **वर्षाः** *varshāḥ*, plur. fem. the rainy season, i.e. the rains; **सिकताः** *sikatāḥ*, plur. fem. sand; **बहुलाः** *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except **इ** *ñ*, **ऋ** *ñ*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

*Terminations for Masculines and Femines.*

SINGULAR.	DUAL.	PLURAL.
Nom. <b>स</b> <i>s</i> (which is always dropt)	} <b>औ</b> <i>au</i>	} <b>अः</b> <i>aḥ</i>
Acc. <b>अं</b> <i>am</i>		
Instr. <b>आ</b> <i>d</i>	} <b>भ्यां</b> <i>bhyām</i>	} <b>भिः</b> <i>bhiḥ</i>
Dat. <b>ए</b> <i>e</i>		
Abl. <b>अः</b> <i>aḥ</i>		
Gen. <b>अः</b> <i>aḥ</i>	} <b>ओः</b> <i>oḥ</i>	} <b>अं</b> <i>ām</i>
Loc. <b>इ</b> <i>i</i>		
Voc. like Nom., except bases in <b>न्</b> <i>n</i> and <b>स्</b> <i>s</i>	<b>औ</b> <i>au</i>	<b>अः</b> <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *i* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Āṅga cases). This nasal is

determined by the consonant which follows it; hence *ङ* *n* before gutturals, *ञ* *n* before palatals, *ण* *n* before linguals, *न* *n* before dentals, *म्* *m* before labials, Anu-*svâra* before sibilants and *ह* *h*. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See *Sârasv.* I. 8, 5; *Colebrooke*, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from *प्रत्यच्* *pratyach*, Nom. Dual *प्रत्यंचौ* *pratyāñch-au*; base *प्रत्यच्* *pratyāñch*. (*Anga*.)

Instrum. Plur. *प्रत्यभिः* *pratyag-bhiḥ*; base *प्रत्यच्* *pratyach*. (*Pada*.)

Gen. Dual *प्रतीचोः* *prātīch-oḥ*; base *प्रतीच्* *prātīch*. (*Bha*.)

#### I. UNCHANGEABLE BASES.

*Paradigm of a regular Noun with unchangeable Base.*

§ 154. Bases ending in *ण* *n* and *ल* *l* are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the *स्* *s* of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a *ट्* *ṭ* may be inserted after the final *ण* *n*.

Base *सुगण* *sugāṇ*, a ready reckoner, masc. fem. neut. (from *सु* *su*, well, and root *गण* *gaṇ*, to count.) (Accent, *Pāṇ.* vi. I, 169.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुगण <i>sugāṇ</i>	सुगणौ <i>sugāṇ-au</i>	सुगणः <i>sugāṇ-aḥ</i>
A.	सुगणं <i>sugāṇ-am</i>		
I.	सुगणा <i>sugāṇ-ā</i>	सुगणभ्यां <i>sugāṇ-bhyām</i>	सुगणिभः <i>sugāṇ-bhiḥ</i>
D.	सुगणे <i>sugāṇ-e</i>		सुगणभ्यः <i>sugāṇ-bhyaḥ</i>
Ab. }	सुगणः <i>sugāṇ-aḥ</i>	सुगणोः <i>sugāṇ-oḥ</i>	सुगणां <i>sugāṇ-ām</i>
G.			सुगणसु <i>sugāṇ-su</i> *
L.	सुगणि <i>sugāṇ-i</i>	सुगणौ <i>sugāṇ-au</i>	सुगणः <i>sugāṇ-aḥ</i>
V.	सुगण <i>sugāṇ</i>		
	SINGULAR. N. A. V.	NEUTER. DUAL.	PLURAL.
	सुगण <i>sugāṇ</i> †	सुगणी <i>sugāṇ-ī</i>	सुगणि <i>sugāṇ-i</i> .

\* Or *सुगंदसु* *sugāṇḍ-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, not only for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugāṇ* would therefore be, not *sugāṇ*, but *sūgāṇ*.

§ 155. Bases ending in gutturals, क *k*, ख *kh*, ग *g*, घ *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशकौ <i>sarvaśákau</i>	}	सर्वशकः <i>sarvaśákah</i>
A.	सर्वशकं <i>sarvaśákam</i>				सर्वशग्भिः <i>sarvaśágbbhiḥ</i>
I.	सर्वशका <i>sarvaśákā</i>	}	सर्वशग्भ्यां <i>sarvaśágbbhyām</i>	}	सर्वशग्भ्यः <i>sarvaśágbbhyah</i>
D.	सर्वशके <i>sarvaśáke</i>				
Ab. }	सर्वशकः <i>sarvaśákah</i>	}	सर्वशकोः <i>sarvaśákoḥ</i>	}	सर्वशकां <i>sarvaśákām</i>
G.					सर्वशक्षु <i>sarvaśákshu*</i>
L.	सर्वशकि <i>sarvaśáki</i>				

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	सर्वशक् <i>sarvaśák</i>	सर्वशकी <i>sarvaśákī</i>		सर्वशंकि <i>sarvaśánkī</i>	

All regular nouns ending in क *k*, ख *kh*, ग *g*, घ *gh*, द *t*, द् *th*, इ *d*, द् *dh*, त् *t*, थ *th*, द् *d*, ध *dh*, प *p*, फ *ph*, ब *b*, भ *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख *kh*. चित्रलिख *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिखौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिखं <i>chitralikhā</i>				चित्रलिग्भिः <i>chitraligbbhiḥ</i>
I.	चित्रलिखा <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbbhyām</i>	}	चित्रलिग्भ्यः <i>chitraligbbhyah</i>
D.	चित्रलिखे <i>chitralikhe</i>				
Ab.	} चित्रलिखः <i>chitralikhaḥ</i>	}	चित्रलिखोः <i>chitralikhoḥ</i>	}	चित्रलिखां <i>chitralikhām</i>
G.					चित्रलिक्षु <i>chitralikshu*</i>
L.	चित्रलिखि <i>chitralikhi</i>				

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	चित्रलिक् <i>chitralik†</i>	चित्रलिखी <i>chitralikhī</i>		चित्रलिंखि <i>chitralinkhi</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

\* On the change of सु *su* after क *k*, see § 100.

† क *k* instead of ख *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिभिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिंति <i>harinti</i>
अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमथः <i>agnimathaḥ</i>	अग्निमद्भिः <i>agnimadbhiḥ†</i>	अग्निमत्सु <i>agnimatsu‡</i>	अग्निमंथि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	बुत् <i>bhūt   </i>	बुधः <i>būdhaḥ</i>	बुद्भिः <i>bhuddbhiḥ</i>	बुत्सु <i>bhutsu</i>	बुंधि <i>būndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpaḥ</i>	गुप्भिः <i>gubbhīḥ</i>	गुप्सु <i>gupsu</i>	गुंप्ति <i>gúmpi</i>
ककुब् <i>kakubb</i> , region f.	ककुप् <i>kakup</i>	ककुभः <i>kakubhaḥ</i>	ककुब्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंभि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज *j*, झ *jh*.

Bases ending in च *ch* change च *ch* into क *k*, or ग *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.		DUAL.		PLURAL.					
	MASC. FEM.		MASC. FEM.		MASC. FEM.				
N.V.	जलमुक् <i>jalamuk</i>	}	जलमुचौ <i>jalamuchau</i>	}	जलमुचः <i>jalamuchaḥ</i>				
A.	जलमुचं <i>jalamucham</i>								
I.	जलमुचा <i>jalamuchā</i>								
D.	जलमुचे <i>jalamuche</i>								
Ab.	}	}	जलमुग्भ्यां <i>jalamugbhyām</i>	}	जलमुग्भिः <i>jalamugbhiḥ</i>				
G.						जलमुचः <i>jalamuchaḥ</i>			
L.	जलमुचि <i>jalamuchi</i>					}	जलमुचोः <i>jalamuchoḥ</i>	}	जलमुचां <i>jalamuchām</i>
					जलमुक्षु <i>jalamukshu</i>				
NEUTER.									
	SINGULAR.		DUAL.		PLURAL.				
N. A. V.	जलमुक् <i>jalamuk</i>		जलमुचौ <i>jalamuchī</i>		जलमुचि <i>jalamuñchi</i>				

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

\* च *th* final changed into त् *t*. See § 113; 54. I. Final स *s* dropt, § 55.

† See § 66.

‡ See § 54. I.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch*</i> , moving crookedly, a curlew	कुञ्च	कुञ्चभिः	कुञ्चु	कुञ्चः (Accent, Pāṇ. VI. 1, 182)
	<i>krūñ</i>	<i>krūñbhiḥ</i>	<i>krūñkshu</i>	<i>krūñchaḥ</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च	प्राञ्चभिः	प्राञ्चु	प्राञ्चः (Accent, Pāṇ. VI. 1, 182)
	<i>prāñ</i>	<i>prāñbhiḥ</i>	<i>prāñkshu</i>	<i>prāñchaḥ</i> (Acc. the same)
वृश्च <i>vrīsch†</i> , cutting	वृश्च	वृश्चभिः	वृश्चु	वृश्चः (Accent, Pāṇ. VI. 1, 168)
	<i>vrīṣṭ†</i>	<i>vrīḍbhiḥ</i>	<i>vrīṣú</i>	<i>vrīschuḥ</i>

§ 160. Bases ending in छ *chh* change छ *chh* into ज्ञ *ś*, which becomes द *t*, when final, and before consonants. (See § 125; 174. 6: Pāṇ. VI. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राद्ध <i>prādh</i> , an asker	प्राद्ध	प्राद्धः	प्राद्धभिः	प्राद्धु	प्राद्धि
	<i>prād</i>	<i>prāśuḥ</i>	<i>prādhbhiḥ</i>	<i>prādsu</i>	<i>prāśi</i>

§ 161. Bases ending in ज्ञ *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज्ञ *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुक्	रुजः	रुजभिः	रुजु	रुजि
	<i>rūk</i>	<i>rūjah</i>	<i>rūgbhiḥ</i>	<i>rukshu</i>	<i>rūñji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्क	ऊर्जः	ऊर्जभिः	ऊर्जु	ऊर्जि
	<i>úrk</i>	<i>úrjah</i>	<i>úrgbhiḥ</i>	<i>úrkshu</i>	<i>úrji</i>

Other regular nouns in ज्ञ *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋषिज् *ṛitvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज्ञ *j* changeable to द *d*.

Some bases ending in ज्ञ *j* change ज्ञ *j* into द *t* or द *d* when final, and before terminations beginning with consonants.

\* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्क + स *kruñk + s*; स *s* and क *k* are dropt, see § 114.

† Derived from the root व्रश्च *vrāsch*, (in the Dhātupāṭha, सोव्रश्च्), to cut. According to Sanskrit grammarians, the penultimate स *s* or ज्ञ *ś* is dropt, and च् *ch* before consonants or if final changed into द *t*. (See § 114.)

‡ The form वृद *vrīṣṭ* (not व्रद *vrat*) is confirmed by Siddhānta-Kaumudī (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrñji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुष्ठेति केचित् । बहूजि नुष्ठेतिषेधः । बहूजि कुलानि । अंतात्पूर्वे नुमिच्छंतेके । बहूजि । (Pāṇ. VII. 1, 72, vārt.)

Base सचाज् *samrāj*, masc. sovereign.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
N.V.	सचाद् <i>samrāt</i>	सचाजौ <i>samrājau</i>	सचाः <i>samrājaḥ</i>
A.	सचाजं <i>samrājam</i>		
I.	सचाजा <i>samrājā</i>	सचाइभ्यां <i>samrāḍbhyām</i>	सचाइभिः <i>samrāḍbhiḥ</i>
D.	सचाजे <i>samrāje</i>		सचाइभ्यः <i>samrāḍbhyāḥ</i>
Ab.	सचाजः <i>samrājāḥ</i>	सचाजोः <i>samrājōḥ</i>	सचाजां <i>samrājām</i>
G.			
L.	सचाजि <i>samrāji</i>	सचादसु <i>samrātsu</i> or सचादत्सु <i>samrāṭtsu</i> *	

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाज् *bhrāj* (दुधाज्, not धाज्), to shine; मृज् *mṛij*, to clean; यज् *yaj* (except च्वित्ज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *ṣṛij*, to dismiss, to create, (स्रज् *sraḥ*, wreath, and असृज् *aṣṛij*, blood, are not derived from मृज् *mṛij*); भ्रज् *bhraj*, to roast (भ्रस्ज्). Also परिव्राज् *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विधाज् <i>vibhrāj</i> , resplendent	विधाद् <i>vibhrāt</i> †	विधाजः <i>vibhrājāḥ</i>	विधाइभिः <i>vibhrāḍbhiḥ</i>	विधादसु <i>vibhrātsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>deveṭ</i>	देवेजः <i>devejaḥ</i>	देवेइभिः <i>deveḍbhiḥ</i>	देवेदसु <i>deveṭsu</i>
विश्वसृज् <i>viśvasṛij</i> , creator of the universe	विश्वसृद् <i>viśvasṛiṭ</i>	विश्वसृजः <i>viśvasṛijaḥ</i>	विश्वसृइभिः <i>viśvasṛiḍbhiḥ</i>	विश्वसृदसु <i>viśvasṛiṭsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राद् <i>parivrāt</i>	परिव्राजः <i>parivrājāḥ</i>	परिव्राइभिः <i>parivrāḍbhiḥ</i>	परिव्रादसु <i>parivrātsu</i>
विश्वराज् <i>viśvarāj</i>   , an universal monarch	विश्वाराद् <i>viśvārāt</i>	विश्वराजः <i>viśvarājāḥ</i>	विश्वाराइभिः <i>viśvārāḍbhiḥ</i>	विश्वारादसु <i>viśvārātsu</i>
भृज् <i>bhrij</i> , roasting	भृद् <i>bhṛiṭ</i>	भृजः <i>bhṛijāḥ</i>	भृइभिः <i>bhṛiḍbhiḥ</i>	भृदसु <i>bhṛiṭsu</i>

§ 163. Irregular bases in ज्.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
१. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjaḥ</i>	खन्भिः <i>khañbhīḥ</i>	खन्सु <i>khañsú</i>

\* Cf. § 76.

† From another root, विधाक् *vibhrāk*, विधाग्भिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. 1. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the स in विश्व *viśva* takes place whenever ज् is changed into a lingual. (Pân. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. 1. p. 165.

2. **अवयाज्** *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is **अवयाः** *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, **अवयस्** *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow **हे अवयः** *he avayaḥ*.

Base **अवयस्** *avayas* and **अवयाज्** *avayāj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	<b>अवयाः</b> <i>avayāḥ</i>	{ <b>अवयाजौ</b> <i>avayājau</i>	{ <b>अवयाजः</b> <i>avayājāḥ</i>
A.	<b>अवयाजं</b> <i>avayājāṃ</i>		
I.	<b>अवयाजा</b> <i>avayājā</i>	{ <b>अवयोभ्यां</b> <i>avayobhyām</i>	{ <b>अवयोभिः</b> <i>avayobhiḥ</i>
D.	<b>अवयाजे</b> <i>avayāje</i>		
Ab.	{ <b>अवयाजः</b> <i>avayājāḥ</i>	{ <b>अवयाजोः</b> <i>avayājōḥ</i>	{ <b>अवयाजां</b> <i>avayājāṃ</i>
G.			
L.	<b>अवयाजि</b> <i>avayāji</i>		<b>अवयःसु</b> <i>avayaḥsu</i>
V.	<b>अवयाः</b> <i>avayāḥ</i> or <b>अवयः</b> <i>avayaḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in **र**.

Bases ending in **र** are regular, only **इ** *i* and **उ** *u*, preceding the **र**, are lengthened, if the **र** is final or followed by a consonant (§ 144). In the Loc. Plur. the final **र** remains unchanged though followed by **श्**. (§ 90.)

Base **गिर्** *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	<b>गीः</b> <i>gīḥ</i>	{ <b>गिरौ</b> <i>gīrau</i>	{ <b>गिरः</b> <i>gīraḥ</i>
A.	<b>गिरं</b> <i>gīraṃ</i>		
I.	<b>गिरा</b> <i>gīrā</i>	{ <b>गीर्भ्यां</b> <i>gīrbhyām</i>	{ <b>गीर्भिः</b> <i>gīrbhiḥ</i>
D.	<b>गिरे</b> <i>gīre</i>		
Ab.	{ <b>गिरः</b> <i>gīrāḥ</i>	{ <b>गिरौः</b> <i>gīrōḥ</i>	{ <b>गिरां</b> <i>gīrām</i>
G.			
L.	<b>गिरि</b> <i>giri</i>		<b>गीर्षु</b> <i>gīrshū</i>

Base **वार्व** *vār*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.V.	<b>वाः</b> <i>vāḥ</i>	<b>वारी</b> <i>vārī*</i>	<b>वारि</b> <i>vārī</i>
I.	<b>वारा</b> <i>vārā</i>	<b>वार्यौ</b> <i>vārbhyām</i>	<b>वारिभिः</b> <i>vārbhiḥ</i> , &c.
BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.
<b>पुर</b> <i>pur</i> , f. town	<b>पूः</b> <i>pūḥ</i>	<b>पुरः</b> <i>puraḥ</i>	<b>पूभिः</b> <i>pūrbhiḥ</i>
<b>द्वार</b> <i>dvār</i> , f. door	<b>द्वाः</b> <i>dvāḥ</i>	<b>द्वारः</b> <i>dvāraḥ</i>	<b>द्वारिभिः</b> <i>dvārbhiḥ</i>
<b>किर्</b> <i>kir</i> , m. f. n. scattering	<b>कीः</b> <i>kīḥ</i>	<b>किरः</b> <i>kīraḥ</i>	<b>कीर्षु</b> <i>kīrshū†</i>

\* According to Pāṇ. vi. 1, 168, *vārī* would have the accent on the first, while *hridī* according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tṛitīyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. i. p. 125.

§ 165. Bases in *स* *s*.(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.Bases ending in *स s* change the *स s* according to the general euphonic rules explained above. Thus*अस् as*, if final, becomes *अः aḥ*. (§ 83.)*अस् as* followed by terminations beginning with vowels remains unchanged.*इस् is* and *उस् us* followed by terminations beginning with vowels are changed to *इष् ish* and *उष् ush*. (See § 100.)*अस् as* before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)*अस् as* before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandh*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस् or उस् is or us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि mandānsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotīmṣhi*; from *चक्षुः chakshuh*, *चक्षूँषि chakshūṁṣhi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	<i>सुमनाः sumānāḥ</i>	}	<i>सुमनसौ sumānasau</i>	}	<i>सुमनसः sumānasauḥ</i>
A.	<i>सुमनसं sumānasam</i>				
I.	<i>सुमनसा sumānasā</i>	}	<i>सुमनोभ्यां sumānobhyām</i>	}	<i>सुमनोभिः sumānobhiḥ</i>
D.	<i>सुमनसे sumānase</i>				
Ab.	}	}	<i>सुमनसोः sumānasoh</i>	}	<i>सुमनसां sumānasām</i>
G.	<i>सुमनसः sumānasauḥ</i>				
L.	<i>सुमनसि sumānasi</i>	}	<i>सुमनसौ sumānasau</i>	}	<i>सुमनसु sumānaḥsu</i>
V.	<i>सुमनः sumanaḥ</i>				
					<i>सुमनसः sumānasauḥ</i>
SINGULAR.		DUAL.		PLURAL.	
NEUTER.		NEUTER.		NEUTER.	
N. A. V.	<i>सुमनः sumānaḥ</i>	<i>सुमनसौ sumānasā</i>		<i>सुमनांसि sumāndānsi</i>	

The rest like the masc. and fem.



Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.	PLURAL.
MASC. FEM.		MASC. FEM.	MASC. FEM.
N.V.	<b>सुज्योतिः</b> <i>sujoyōtiḥ</i>	{ <b>सुज्योतिषौ</b> <i>sujoyōtiṣau</i>	{ <b>सुज्योतिषः</b> <i>sujoyōtiṣaḥ</i>
A.	<b>सुज्योतिषं</b> <i>sujoyōtiṣam</i>		
I.	<b>सुज्योतिषा</b> <i>sujoyōtiṣā</i>	{ <b>सुज्योतिर्भ्या</b> <i>sujoyōtirbhyām</i>	{ <b>सुज्योतिभिः</b> <i>sujoyōtirbhiḥ</i>
D.	<b>सुज्योतिषे</b> <i>sujoyōtiṣhe</i>		
Ab.	{ <b>सुज्योतिषः</b> <i>sujoyōtiṣaḥ</i>	{ <b>सुज्योतिषोः</b> <i>sujoyōtiṣoḥ</i>	{ <b>सुज्योतिर्भ्यः</b> <i>sujoyōtirbhyāḥ</i>
G.			
L.	<b>सुज्योतिषि</b> <i>sujoyōtiṣi</i>		<b>सुज्योतिषां</b> <i>sujoyōtiṣām</i> <b>सुज्योतिःषु</b> <i>sujoyōtiṣhu</i>

## NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A.V. सुज्योतिः <i>sujoyōtiḥ</i>	सुज्योतिषौ <i>sujoyōtiṣi</i>	सुज्योतींषि <i>sujoyōtīnshi</i>

The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

**वेधस्** *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौक्स्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *vihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यज्ञस्** *yaśas*, N. s. **यज्ञः** *yaśaḥ*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body\*.

§ 166. **जर** *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

\* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा *jarā*.Base जरस् *jaras*.

## SINGULAR.

- N. जरा *jarā*\*  
 A. जरां *jarām*  
 I. जरया *jarāyā*  
 D. जरायै *jarāyai*  
 Ab. जरायाः *jarāyāḥ*  
 G. जरायाः *jarāyāḥ*  
 L. जरायां *jarāyām*  
 V. जरे *jāre*

## SINGULAR.

- deest; term. स् *s*  
 जरसं *jarās-am*  
 जरसा *jarās-ā*  
 जरसे *jarās-e*  
 जरसः *jarās-aḥ*  
 जरसः *jarās-aḥ*  
 जरसि *jarās-i*  
 deest

## DUAL.

- N. A. V. जरे *jaré*  
 I. D. Ab. जराभ्यां *jarābhyām*  
 G. L. जरयोः *jarāyoḥ*

## DUAL.

- जरसौ *jarās-au*  
 deest; term. भ्यां *bhyām*  
 जरसोः *jarās-oḥ*

## PLURAL.

- N. V. जराः *jarāḥ*  
 A. जराः *jarāḥ*  
 I. जराभिः *jarābhiḥ*  
 D. Ab. जराभ्यः *jarābhyaḥ*  
 G. जराणां *jarāṇām*  
 L. जरासु *jarāsu*

## PLURAL.

- जरसः *jarās-aḥ*  
 जरसः *jarās-aḥ*  
 deest; term. भिः *bhiḥ*  
 deest; term. भ्यः *bhyaḥ*  
 जरसां *jarās-ām*  
 deest; term. सु *su*

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjarah*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

## SINGULAR.

## MASC.

- N. निर्जरः *nirjarah* ‡  
 A. निर्जरं *nirjaram* or  
 I. निर्जरेण *nirjareṇa* or  
 D. निर्जराय *nirjarāya* or  
 Ab. निर्जरात् *nirjarāt* or  
 G. निर्जरस्य *nirjarasya* or  
 L. निर्जरे *nirjare* or  
 V. निर्जर *nirjara*

## SINGULAR.

## MASC. FEM.

- deest  
 निर्जरसं *nirjarasam*  
 निर्जरसा *nirjarasā* (निर्जरसिन *nirjarasina*, masc.)  
 निर्जरसे *nirjarase*  
 निर्जरसः *nirjarasaḥ* (निर्जरसात् *nirjarasāt*, masc.)  
 निर्जरसः *nirjarasaḥ* (निर्जरसस्य *nirjarasasya*, masc.)  
 निर्जरसि *nirjarasi*  
 deest

\* The declension of जरा *jarā*, as a regular fem. in ञा *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jarās*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjarah*, as a regular masc. in ञा *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

DUAL.		DUAL.	
N. A. V.	निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जराभ्यां <i>nirjardbhyām</i>	deest	
G. L.	निर्जरयोः <i>nirjarayoḥ</i> or	निर्जरसोः <i>nirjarasoḥ</i>	
PLURAL.		PLURAL.	
N. V.	निर्जराः <i>nirjardh</i> or	निर्जरसः <i>nirjarasaḥ</i>	
A.	निर्जरान् <i>nirjardn</i> or	निर्जरसः <i>nirjarasaḥ</i>	
I.	निर्जरैः <i>nirjaraiḥ</i>	deest	(निर्जरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जरेभ्यः <i>nirjarebhyaḥ</i>	deest	
G.	निर्जराणां <i>nirjardṇām</i> or	निर्जरसां <i>nirjarasām</i>	
L.	निर्जरेषु <i>nirjareshu</i>	deest	
Fem. निर्जरा <i>nirjard</i> , like कान्ता <i>kāntā</i> .		Neut. Sing. deest (निर्जरसं <i>nirjarasam</i> ); Dual	
Neut. निर्जरं <i>nirjaram</i> , like कान्तं <i>kāntam</i> .		निर्जरसी <i>nirjarasī</i> ; Plur. निर्जरांसि <i>nirjarāṃsi</i> .	

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaśśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaśśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशान *uśana*. (Sâr. I. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

- From पिण्ड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिण्डग्रस् *piṇḍa-gras*, a lump-eater.  
From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.  
From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
- In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.  
Ex. Nom. Sing. m. f. n. पिण्डग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.
- In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.  
Ex. Nom. Acc. Voc. Plur. neut. पिण्डग्रंसि *piṇḍagraṃsi*, सुपिंसि *supiṃsi*, सुतुंसि *sutuṃsi*.
- Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.  
Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūḥshu*.
- The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *ṣ*. (See § 100, note.)

Base पिङ्ग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	पिङ्ग्रः <i>piṇḍagraḥ</i>	पिङ्ग्रसौ <i>piṇḍagrasau</i>	पिङ्ग्रसः <i>piṇḍagrasaḥ</i>
A.	पिङ्ग्रसं <i>piṇḍagrasam</i>		
I.	पिङ्ग्रसा <i>piṇḍagrasā</i>	पिङ्ग्रोभ्यां <i>piṇḍagrobhyām</i>	पिङ्ग्रोभिः <i>piṇḍagrobhiḥ</i>
D.	पिङ्ग्रसे <i>piṇḍagrase</i>		
Ab.	पिङ्ग्रसः <i>piṇḍagrasaḥ</i>	पिङ्ग्रसोः <i>piṇḍagrasoḥ</i>	पिङ्ग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
G.			
L.	पिङ्ग्रसि <i>piṇḍagrasi</i>		पिङ्ग्रसां <i>piṇḍagrasām</i>
			पिङ्ग्रःसु <i>piṇḍagraḥsu</i>
SINGULAR.		DUAL.	PLURAL.
N. A. V.	पिङ्ग्रः <i>piṇḍagraḥ</i>	पिङ्ग्रसौ <i>piṇḍagrasi</i>	पिङ्ग्रंसि <i>piṇḍagramsi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुतूः <i>sutūḥ</i>	सुतुसौ <i>sutusau</i>	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>		
I.	सुतुसा <i>sutusā</i>	सुतूभ्यां <i>sutūrbhyām</i>	सुतूर्भिः <i>sutūrbhiḥ</i>
D.	सुतुसे <i>sutuse</i>		
Ab.	सुतुसः <i>sutusaḥ</i>	सुतुसोः <i>sutusoḥ</i>	सुतूभ्यः <i>sutūrbhyaḥ</i>
G.			
L.	सुतुसि <i>sutusi</i>		सुतुसां <i>sutusām</i>
			सुतूःसु <i>sutūḥshu</i> or सुतूषु <i>sutūshshu*</i>
SINGULAR.		DUAL.	PLURAL.
N. A. V.	सुतूः <i>sutūḥ</i>	सुतुसौ <i>sutus</i>	सुतुंसि <i>sutunsi</i>

§ 171. Nouns derived from desiderative verbs change स् into ष *sh* when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	पिपठीः <i>pipaṭhīḥ</i>	पिपठिसौ <i>pipaṭhishau</i>	पिपठिषः <i>pipaṭhishaḥ</i>
A.	पिपठिषं <i>pipaṭhisham</i>		
I.	पिपठिषा <i>pipaṭhishā</i>	पिपठीभ्यां <i>pipaṭhīrbhyām</i>	पिपठीभिः <i>pipaṭhīrbhiḥ</i>
D.	पिपठिषे <i>pipaṭhishē</i>		
Ab.	पिपठिषः <i>pipaṭhishaḥ</i>	पिपठिषोः <i>pipaṭhishoḥ</i>	पिपठीभ्यः <i>pipaṭhīrbhyaḥ</i>
G.			
L.	पिपठिषि <i>pipaṭhishi</i>		पिपठिषां <i>pipaṭhishām</i>
			पिपठीःसु <i>pipaṭhīḥshu</i>
SINGULAR.		DUAL.	PLURAL.
N. A. V.	पिपठीः <i>pipaṭhīḥ</i>	पिपठिषौ <i>pipaṭhish</i>	पिपठिषि <i>pipaṭhishi</i> (see § 172)

\* Siddh.-Kaum. vol. i. p. 187. § 83.

§ 172. The nouns **आशिस्** *āsis*, fem. blessing, and **सजुष** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds\*.

*List of different Bases in सस्.*

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC. FEM.	NEUT.	MASC. FEM.	NEUT.		
<b>सुमनस्</b> <i>sumanas</i> , kind, m. f. n.	<b>सुमनाः</b> <i>sumanaḥ</i> <sup>1</sup>	०नः <i>-naḥ</i>	<b>सुमनसः</b> <i>sumanasaḥ</i>	<b>सुमनांसि</b> <i>sumanānsi</i>	<b>सुमनोभिः</b> <i>sumanobhiḥ</i>	<b>सुमनसु</b> or ०नः <i>sumanassu or -naḥsi</i>
<b>सुज्योतिस्</b> <i>sujoyotis</i> , well-lighted, m. f. n.	<b>सुज्योतिः</b> <i>sujoyotiḥ</i>	id.	<b>सुज्योतिषः</b> <i>sujoyotiṣaḥ</i>	<b>सुज्योतींषि</b> <i>sujoyotīnshi</i>	<b>सुज्योतिर्भिः</b> <i>sujoyotirbhiḥ</i>	<b>सुज्योतिष्पु</b> or ०तिः <i>sujoyotiṣshu or -tiḥsi</i>
<b>पिंडग्रस्</b> <i>piṇḍagras</i> , lump-eating, m. f. n.	<b>पिंडग्रः</b> <i>piṇḍagraḥ</i>	id.	<b>पिंडग्रसः</b> <i>piṇḍagrasaḥ</i>	<b>पिंडग्रान्सि</b> <i>piṇḍagraṁsi</i>	<b>पिंडग्रोभिः</b> <i>piṇḍagrobhiḥ</i>	<b>पिंडग्रसु</b> or ०ग्रः <i>piṇḍagrassu or -grasi</i>
<b>चकास्</b> <i>chakās</i> , splen- did, m. f. n.	<b>चकाः</b> <i>chakāḥ</i>	id.	<b>चकासः</b> <i>chakāsaḥ</i>	<b>चकांसि</b> <i>chakānsi</i>	<b>चकाभिः</b> <i>chakābhiḥ</i>	<b>चकासु</b> or <b>चकाः</b> <i>chakāssu or chakāḥsi</i>
<b>दोस्</b> <i>dos</i> <sup>2</sup> , arm, m. (n.). (Accent, P. VI. 1, 171)	<b>दोः</b> <i>doḥ</i>	id.	<b>दोषः</b> <i>dōṣaḥ</i>	<b>दोंषि</b> <i>dōṁshi</i>	<b>दोर्भिः</b> <i>dōrbhiḥ</i>	<b>दोष्पु</b> or <b>दोः</b> <i>dōṣshu or dōḥsi</i>
<b>सुपिस्</b> <i>supis</i> , well- going, m. f. n.	<b>सुपीः</b> <i>supīḥ</i>	id. <sup>3</sup>	<b>सुपिसः</b> <i>supisaḥ</i> <sup>4</sup>	<b>सुपिंसि</b> <i>supīnshi</i>	<b>सुपीर्भिः</b> <i>supīrbhiḥ</i>	<b>सुपीष्पु</b> or <b>सुपीः</b> <i>supīṣshu or supīḥsi</i>
<b>सुतुस्</b> <i>sutus</i> , well- sounding, m. f. n.	<b>सुतूः</b> <i>sutūḥ</i>	id.	<b>सुतुसः</b> <i>sutusaḥ</i>	<b>सुतुंसि</b> <i>sutūnshi</i>	<b>सुतूर्भिः</b> <i>sutūrbhiḥ</i>	<b>सुतूष्पु</b> or <b>सुतूः</b> <i>sutūṣshu or sutūḥsi</i>
<b>पिपठिस्</b> <i>pipathis</i> , desir- ous of reading, m. f. n.	<b>पिपठीः</b> <i>pipāṭhīḥ</i>	id. <sup>3</sup>	<b>पिपठिषः</b> <i>pipāṭhiṣaḥ</i>	<b>पिपठिंषि</b> <i>pipāṭhīnshi</i> <sup>3</sup>	<b>पिपठीर्भिः</b> <i>pipāṭhīrbhiḥ</i>	<b>पिपठीष्पु</b> or ०ठीः <i>pipāṭhīṣshu or -ṭhīsi</i>
<b>चिकीर्षे</b> <i>chikīrṣe</i> , desir- ous of acting, m. f. n.	<b>चिकीः</b> <i>chikīḥ</i>	id.	<b>चिकीषः</b> <i>chikīrṣaḥ</i>	<b>चिकींषि</b> <i>chikīrṣīnshi</i> <sup>5</sup>	<b>चिकीर्भिः</b> <i>chikīrṣbhiḥ</i>	<b>चिकीर्षु</b> <i>chikīrṣhu</i>
<b>आशिस्</b> <i>āsis</i> , blessing, f.	<b>आशीः</b> <i>āśīḥ</i> id. (Voc. id.)	id.	<b>आशिषः</b> <i>āśiṣaḥ</i>	<b>आशींषि</b> <i>āśīnshi</i>	<b>आशीर्भिः</b> <i>āśīrbhiḥ</i>	<b>आशीष्पु</b> or <b>आशीः</b> <i>āśīṣshu or āśīḥsi</i>
<b>सजुष</b> <i>sajus</i> , compa- nion, m.	<b>सजूः</b> <i>sajūḥ</i> id. (Voc. id.)	id.	<b>सजुषः</b> <i>sajushaḥ</i>	<b>सजूंषि</b> <i>sajūnshi</i>	<b>सजूर्भिः</b> <i>sajūrbhiḥ</i>	<b>सजूष्पु</b> or <b>सजूः</b> <i>sajūṣshu or sajūḥsi</i>
<b>सुहिस्</b> <i>suhis</i> , one who strikes well, m. f. n.	<b>सुहिन्</b> <i>suhin</i>	id.	<b>सुहिंसः</b> <i>suhīnṣaḥ</i>	<b>सुहिंसि</b> <i>suhīnshi</i>	<b>सुहिन्भिः</b> <i>suhīnbhiḥ</i>	<b>सुहिन्सु</b> <i>suhīnsu</i> <sup>6</sup>

\* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *āśīnshi* and **सजूंषि** *sajūnshi*. (सातेति सूत्रे । पा० ६. ४. १०. । महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात् दीर्घाप्रामेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prāśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūśman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

<sup>1</sup> The Vocative is **सुमनः** *sumanaḥ*. In the other paradigms it is the same as the Nominative.

<sup>2</sup> **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

<sup>3</sup> Siddh.-Kaum. vol. I. p. 197.

<sup>4</sup> **स** *s* not changed into **ष्** *sh*; see § 100, note.

<sup>5</sup> Siddh.-Kaum. vol. I. p. 194.

<sup>6</sup> See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस *dhvams*, to fall) and स्रस् *sras* (from संस *srams*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्यध्वत् <i>parṇadhvat</i>	N.A.V. पर्यध्वसौ <i>parṇadhvasau</i>	N.A. पर्यध्वसः <i>parṇadhvasaḥ</i>
A. पर्यध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्यध्वन्नां <i>parṇadhvadbhyām</i>	I. पर्यध्वन्निः <i>parṇadhvadbhiḥ</i>
I. पर्यध्वसा <i>parṇadhvasā</i>	G.L. पर्यध्वसोः <i>parṇadhvasoḥ</i>	L. पर्यध्वत्सु <i>parṇadhvatsu</i>

§ 174. Bases ending in श् *ś*, प् *ś*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिश् *diś*, to show, दृश् *drīś*, to see, स्पृश् *sprīś*, to touch, change श् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिशि <i>dīnśi</i>	दिग्भिः <i>digbhiḥ</i>	दिक्षु <i>dikshu</i>

2. Bases derived from नश् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनश् <i>jīvanaś</i> , m.f.n.	जीवनद् or नक् <i>jīvanat</i> or <i>-nak</i>	नशः <i>-naśaḥ</i>	नशि <i>-naśi</i>	नद्भिः or नग्भिः <i>-naḍbhiḥ</i> or <i>-nagbhiḥ</i>	नद्सु or नक्षु <i>-naḍsu</i> or <i>-nakshu</i>

3. All other bases in श् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>viś</i> , m. f. n. one who enters	विद् <i>viḍ</i>	विशः <i>viśaḥ</i>	विंशि <i>viṁśi</i>	विद्भिः <i>viḍbhiḥ</i>	विद्सु <i>viḍsu</i>

4. Bases derived from धृप् *dhṛiś*, to dare, change प् *p* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृप् <i>dadhṛiś</i> , m. f. n. bold	दधृक् <i>dadhṛik</i>	दधृपः <i>dadhṛipaḥ</i>	दधृपि <i>dadhṛimshi</i>	दधृग्भिः <i>dadhṛigbhiḥ</i>	दधृक्षु <i>dadhṛikshu</i>

5. All other bases derived from verbs with final प् *p* change प् *p* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विप् <i>dvīś</i> , m. f. n. hating	द्विद् <i>dvīḍ</i>	द्विपः <i>dvīśaḥ</i>	द्विपि <i>dvīmshi</i>	द्विद्भिः <i>dvīḍbhiḥ</i>	द्विद्सु <i>dvīḍsu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच्छ <i>prācch</i> , m. f. n. asking	प्राद् <i>prāḍ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāṁśi</i>	प्राद्भिः <i>prāḍbhiḥ</i>	प्राद्सु <i>prāḍsu</i>

7. Bases ending in क् *ksh* change क् *ksh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक् <i>taksh</i> , m. f. n. paring	तद् <i>tāḍ</i> *	तक्षः <i>tākshaḥ</i>	तंक्षि <i>tāṁkshi</i>	तद्भिः <i>tāḍbhiḥ</i>	तद्सु <i>tāḍsu</i>

\* If differently derived तक् *taksh* may form its Nom. Sing. तक् *tak*. गोरक् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरद् *goraḍ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिक् *didhak*, Nom. Dual दिक्क्षौ *didhakshau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् d.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m. f. n. licking	लिद् <i>lī</i>	लिहः <i>līhaḥ</i>	लिंहि <i>līnhi</i>	लिङ्भिः <i>līḍbhīḥ</i>	लिदसु <i>lītsu</i>
गुह् <i>guh</i> , m. f. n. covering	गुद् <i>ghū</i>	गुहः <i>gūhaḥ</i>	गुंहि <i>gūnhi</i>	गुङ्भिः <i>ghuḍbhīḥ</i>	गुदसु <i>ghuṭsu</i>

On the change of initial ग् g into ष् gh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k. Likewise उष्णिह् *uṣṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m. f. n. milking	धुक <i>dhūk</i>	दुहः <i>dūhaḥ</i>	दुंहि <i>dūnhi</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukshū</i>

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, स्नुह् *snuh*, to spue, may change the final ह् h into द् d or क् k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>druh</i> , m. f. n. hating	धुद् or धुक <i>dhūd or dhūk</i>	दुहः <i>dūhaḥ</i>	दुंहि <i>dūnhi</i>	धुङ्भिः or धुग्भिः <i>dhūḍbhīḥ or dhugbhīḥ</i>	धुदसु or धुक्षु <i>dhūdsu or dhukshū</i>

11. Bases derived from नह् *nah*, to bind, change ह् h into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānahaḥ</i>	उपानद्भिः <i>upānadbhīḥ</i>	उपानसु <i>upānatsu</i>

Decline विषाग् *vipās*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विमुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृग् *īdris*, m. f. n. such. कीदृग् *kīdris*, m. f. n. Which? मर्मम्बुष् *marmasprish*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् s into ष् sh whenever ह् h is changed into द् d or त् t.

Nom. Sing. तुराषाद् *turāśād*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुराषाद्भिः *turāśāḍbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I. पुरोडाशां <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyāḥ</i>
Ab. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyāḥ</i>
G. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशां <i>puroḍāśām</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडःसु <i>puroḍāḥsu</i>
V. पुरोडाः or ः <i>puroḍāḥ or -ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशास् *ukthasās*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *prāśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशाम् <i>prāśām</i>	प्रशामौ <i>prāśāmau</i>	प्रशामः <i>prāśāmaḥ</i>
Acc.	प्रशामं <i>prāśāmaṁ</i>	प्रशामौ <i>prāśāmau</i>	प्रशामः <i>prāśāmaḥ</i>
Instr.	प्रशामा <i>prāśāma</i>	प्रशाम्यां <i>prāśāmbhyām</i>	प्रशाम्भिः <i>prāśāmbhiḥ</i>
Loc.	प्रशामि <i>prāśāmi</i>	प्रशामोः <i>prāśāmoḥ</i>	प्रशाम्सु <i>prāśāmsu</i>

## 2. NOUNS WITH CHANGEABLE BASES.

### A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing. }  
 Nom. Voc. and Acc. Dual } of masc. nouns\*;  
 Nom. Voc (not Acc.) Plural }  
 Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāc* becomes in the *Āṅga* cases प्रांच् *prāñc*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Āṅga*

\* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.



cases. This gives us the following system of terminations for words with two bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom.Voc. स् s (which is always dropt)	सौ au	सः aḥ	*
Acc.	सं am	सौ au	सः aḥ
Instr.	सा ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyaḥ
Abl.	सः aḥ	भ्यां bhyām	भ्यः bhyaḥ
Gen.	सः aḥ	सोः oḥ	सां ḍm
Loc.	इ i	सोः oḥ	सु su

	SINGULAR. MASC.	NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	इ i	इ i *

§ 180. Certain words derived from अञ्च añch, to move, have two, others three bases.

प्राक् prāch, forward, eastern, has two bases, प्राञ्च prāñch for its Aṅga, प्राच prāch for its Pada and Bha base, and is declined accordingly †.

	SINGULAR.	DUAL.	PLURAL.
	MASC.	MASC.	MASC.
N. V.	प्राङ् <i>prāñ ‡</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāchah</i>
A.	प्राञ्चं <i>prāñcham</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāchah</i>
I.	प्राचा <i>prāchā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prāchah</i>	प्राचोः <i>prāchoḥ</i>	प्राचां <i>prāchām</i>
G.			
L.	प्राचि <i>prāchi</i>		प्राक्षु <i>prākshu</i>

\* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

† Compounds ending in अञ्च ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि नी and अपि dāhi (Pāṇ. vi. 2, 52-53). Hence पाराक् párách, सवाक् śvách, प्राक् prāch, उदक् údach; also न्यक् nyāch, अथक् áthyach; सध्र्यक् sadhryāch, विष्वक् víshvach: but प्रात्यक् pratyāch, सम्यक् samyāch, अन्वक् anvāch.

‡ प्राक् prāñ stands for प्राक् prāñk; this for प्राञ्च prāñch + स् s.

|| In the declension of words ending in अञ्च ach, the rule is that if अञ्च ach has the Udātta, as in प्रात्यक् pratyāch, सम्यक् samyāch, अन्वक् anvāch (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अञ्च añch, not to अञ्च ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच prāch is treated as if the accent were on the preposition.

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A.V. प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राचि <i>prāñchi</i>
I. प्राचा <i>prāchā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई *ī*.

Decline अवाक् *āvāch*, downward, south. Strong base अवाञ्च् *āvāñch*.

### B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Ānga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the *Pada* base, before all terminations beginning with consonants; and another base, the *Bha* base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Ānga* base the strong base;  
the *Pada* base the middle base;  
the *Bha* base the weakest base.

This gives us the following system of terminations for words with three bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	सु <i>s</i> (always dropt)	सौ <i>au</i>	सः <i>aḥ</i>
Acc.	सं <i>am</i>	सौ <i>au</i>	सः <i>aḥ</i>
Instr.	सा <i>d</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	सः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	सः <i>aḥ</i>	सोः <i>oḥ</i>	सं <i>ām</i>
Loc.	इ <i>i</i>	सोः <i>oḥ</i>	सु <i>su</i>
		NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	ई <i>ī</i>	ई <i>ī</i>

Terminations included in two lines require *Ānga* or strong base.

Terminations included in one line require *Pada* or middle base.

Terminations not included in lines require *Bha* or weakest base.

Words derived from अञ्च् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its *Ānga* or strongest base प्रत्यञ्च् *pratyañch*; for its *Bha* or weakest प्रतीच् *pratīch*. The *Pada* or middle base is प्रत्यच् *pratyach*. Hence प्रत्याङ् *pratyāṅ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.V.	प्रत्यङ् <i>pratyāṅ</i>	प्रत्यङ्चौ <i>pratyāṅchau</i>	प्रत्यङ्भः <i>pratyāṅbhaḥ</i>
A.	प्रत्यङ्च <i>pratyāṅcham</i>	प्रत्यङ्चौ <i>pratyāṅchau</i>	प्रतीचः <i>prattichāḥ</i> *
I.	प्रतीचा <i>prattichā</i>	प्रत्यङ्भ्यां <i>pratyagbhyām</i>	प्रत्यङ्भिः <i>pratyagbhīḥ</i>
D.	प्रतीचे <i>prattiché</i>	प्रत्यङ्भ्यां <i>pratyagbhyām</i>	प्रत्यङ्भ्यः <i>pratyagbhyāḥ</i>
Ab.	प्रतीचः <i>prattichāḥ</i>	प्रत्यङ्भ्यां <i>pratyagbhyām</i>	प्रत्यङ्भ्यः <i>pratyagbhyāḥ</i>
G.	प्रतीचः <i>prattichāḥ</i>	प्रतीचोः <i>prattichōḥ</i>	प्रतीचां <i>prattichām</i>
L.	प्रतीचि <i>prattichí</i>	प्रतीचोः <i>prattichōḥ</i>	प्रत्यक्षु <i>pratyakshú</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यक् <i>pratyāk</i>	प्रतीची <i>prattichí</i>	प्रत्यङ्चि <i>pratyāṅchi</i>
	FEM. SINGULAR.		
N.	प्रतीची <i>prattichí</i>		

The following words, derived from *अञ्च* *añch*, to move, have three bases :

ĀṄGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यङ् <i>pratyāṅch</i> , behind (Pāṇ. vi. 2, 52)	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>prattich</i>
सम्यङ् <i>samyāṅch</i> , right (vi. 2, 52)	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्यङ् <i>nyāṅch</i> , low (vi. 2, 53)	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सङ्ग्यङ् <i>sadhryāṅch</i> , accompanying (vi. 3, 95)	सङ्ग्यच् <i>sadhryach</i>	सङ्गीच् <i>sadhrīch</i>
अन्वङ् <i>anvāṅch</i> , following (vi. 2, 52)	अन्वच् <i>anvach</i>	अनूच् <i>anūch</i>
विष्वङ् <i>vishvaṅch</i> , all-pervading	विष्वच् <i>vishvach</i>	विषूच् <i>vishūch</i>
उदङ् <i>ūdaṅch</i> , upward (vi. 2, 52)	उदच् <i>ūdach</i>	उदीच् <i>ūdīch</i>
तिर्यङ् <i>tiryāṅch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिरश्च् <i>tiraśch</i>

Bases in *अत्* *at* and *अन्त* *ant*.

#### 1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in *अत्* *at*, the Āṅga base in *अन्त* *ant*. (Accent, Pāṇ. vi. 1, 173.)

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V. अदन् <i>adán</i>	अदन्तौ <i>adántau</i>	अदन्तः <i>adántaḥ</i>
A. अदन्तं <i>adántam</i>	अदन्तौ <i>adántau</i>	अदन्तः <i>adántaḥ</i>
I. अदता <i>adatá</i>	अदद्भ्यां <i>adadbhyām</i>	अदद्भिः <i>adadbhīḥ</i>
D. अदते <i>adoté</i>		अदद्भ्यः <i>adadbhyaḥ</i>
Ab. } अदन्तः <i>adátāḥ</i>		
G. } अदतोः <i>adatóḥ</i>		अदन्तां <i>adatám</i>
L. अदति <i>adatí</i>		अदन्तु <i>adátstu</i>

\* Rv. i. 173, 5.

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. <b>अदत्</b> <i>adát</i>	<b>अदती</b> <i>adatí</i>	<b>अदन्ति</b> <i>adánti</i>
FEM. SINGULAR.		
N. <b>अदती</b> <i>adatí</i> , &c., like <b>नदी</b> <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the **न्** in the Nom. and Acc. Dual of neuters, and before the ई of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the **न्**.  
 II. Participles of verbs following the Tud class *may* or *may not* preserve the **न्**. The same applies to all participles of the future in **स्यत्** *syat*, and to the participles of verbs of the Ad class in **आ** *ā*.  
 III. Participles of all other verbs *must* reject the **न्**.
- I. **भवत्** *bhávāt*. Nom. and Acc. Dual Neut. **भवन्ती** *bhávantí*.  
**दीव्यत्** *dīvyāt*. **दीव्यन्ती** *dīvyantí*.  
**चोरयत्** *chórayāt*. **चोरयन्ती** *chórayantí*.  
 II. **तुदत्** *tudát*. **तुदन्ती** *tudántí* or **तुदती** *tudatí*.  
**भविष्यत्** *bhavishyāt* (fut.). **भविष्यन्ती** *bhavishyantí* or **भविष्यती** *bhavishyatí*.  
**यात्** *yāt*. **यान्ती** *yántí* or **याती** *yatí*.  
 III. **अदत्** *adát*. Nom. and Acc. Dual Neut. **अदती** *adatí*.  
**जुह्वत्** *júhvāt*. **जुह्वन्ती** *júhvantí*.  
**सुन्वत्** *sunvāt*. **सुन्वन्ती** *sunvantí*.  
**रुधत्** *rundhāt*. **रुधन्ती** *rundhantí*.  
**तन्वत्** *tanvāt*. **तन्वन्ती** *tanvantí*.  
**क्रीणत्** *krīṇāt*. **क्रीणन्ती** *krīṇantí*.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence **भवन्ती** *bhávantí*, being, fem.; **तुदन्ती** *tudántí* or **तुदती** *tudatí*, striking, fem.; **अदती** *adatí*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of **न्** is optional. With this exception, these participles are therefore really declined like nouns in **त्** with unchangeable bases.

Base **ददत्** *dádat*, giving, from **दा** *dá*, to give, **ददामि** *dádāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. <b>ददत्</b> <i>dádat</i>	<b>ददत्</b> <i>dádat</i>	} <b>ददतो</b> <i>dádatau</i>	} <b>ददती</b> <i>dádatí</i>	} <b>ददतः</b> <i>dádataḥ</i>	} <b>ददन्ति</b> <i>dádati</i> *
A. <b>ददतं</b> <i>dádatam</i>	<b>ददत्</b> <i>dádat</i>				
I. <b>ददता</b> <i>dádatā</i>		} <b>ददद्वां</b> <i>dádadbhyām</i>		} <b>ददद्भिः</b> <i>dádadbhiḥ</i>	
D. <b>ददते</b> <i>dádate</i>					
Ab. }	<b>ददतः</b> <i>dádataḥ</i>				
G. }					
L. <b>ददति</b> <i>dádati</i>		} <b>ददतोः</b> <i>dádatoḥ</i>		<b>ददतां</b> <i>dádatām</i>	
				<b>ददत्सु</b> <i>dádatṣu</i>	

\* Or **ददन्ति** *dádanti*.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrāt*, being poor; शासत् *śásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. बृहन् <i>bṛhán</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
A. बृहन्तं <i>bṛhántam</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. बृहत् <i>bṛhát</i>	बृहती <i>bṛhatī</i>	बृहन्ति <i>bṛhānti</i>
FEM. SINGULAR.		
N. बृहती <i>bṛhatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in मात् *ánt*.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N.	महान् <i>mahán</i>	महांतौ <i>mahántau</i>		महांतः <i>mahántaḥ</i>	
A.	महांतं <i>mahántam</i>	महांतौ <i>mahántau</i>		महतः <i>mahatáḥ</i>	
I.	महता <i>mahatá</i>	}	महद्भ्यां <i>mahádbhyām</i>	}	महद्भिः <i>mahádbhiḥ</i>
D.	महते <i>mahaté</i>				महद्भ्यः <i>mahádbhyah</i>
Ab.	}	}	}	}	महतोः <i>mahatóḥ</i>
G.					
L.	महति <i>mahatī</i>	}	महतोः <i>mahatóḥ</i>	}	महतां <i>mahatām</i>
V.	महन् <i>máhan</i>				महत्सु <i>mahátsu</i>
SINGULAR.		NEUTER.		PLURAL.	
		DUAL.			
N. A. V. महत् <i>mahát</i>		महती <i>mahatī</i>		महांति <i>mahānti</i>	
The rest like the masculine.					
FEM.					
SINGULAR.					
N.	महती <i>mahatī</i>				

The rest like the masculine.

FEM. SINGULAR.
N. महती <i>mahatī</i>

*Bases ending in the Suffixes मत् mat and वत् vat, forming their Aṅga Bases in मन्त mant and वन्त vant.*

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मन्त *mant* and वन्त *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमान् <i>agnimán</i>	अग्निमतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
A. अग्निमंतं <i>agnimantam</i>	अग्निमतौ <i>agnimantau</i>	अग्निमतः <i>agnimataḥ</i>

V. अग्निमन् *agniman*

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. V. अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatī</i>	अग्निमन्ति <i>agnimanti</i>
FEM. SINGULAR.		
N. अग्निमती <i>agnimatī</i>		

वत् *vat* is used 1. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñánavat*, having knowledge. विद्यावत् *vidyávat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pân. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gírvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pân. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhá*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवान् <i>bhaván</i>	भवतौ <i>bhavantau</i>	भवंतः <i>bhavantaḥ</i>
A. भवन्तं <i>bhavantam</i>	भवतौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>
V. भवान् <i>bhavan</i> or भोः <i>bhoḥ</i>		
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवती <i>bhavatī</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.		
N. भवती <i>bhavatī</i>		

भवत् *bhavat*, being, part. present.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
V.	भवन् <i>bhavan</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V.	भवत् <i>bhavat</i>	भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
FEM.			
SINGULAR.			
N.	भवन्ती <i>bhavanti</i>		

§ 189. अवेत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अवौ *arvā*. अवेन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वौ *anarvau*; Acc. Sing. अनर्वणं *anarvaṇam*; Instr. Sing. अनर्वेणा *anarvaṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अवेत् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	कियान् <i>kiyān</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A.	कियन्तं <i>kiyantam</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
I.	कियता <i>kiyatā</i>	कियद्भ्यां <i>kiyadbhyām</i>	कियद्भिः <i>kiyadbhiḥ</i>
V.	कियन् <i>kiyan</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V.	कियत् <i>kiyat</i>	कियती <i>kiyati</i>	कियन्ति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān* (*s*).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पश्यै *parvā* from पर्वन् *parvan*,

or आत्म *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. आंगा, राजान् *rājān*; Pada, राज *rāja*; Bha, राज् *rājñ*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājāḥ</i>
V. राजन् <i>rājan</i>		
I. राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
G. राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñōḥ</i>	राज्ञां <i>rājñām</i>
L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñōḥ</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. आंगा, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nāmñ*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नामौ <i>nāmni</i> or नामनी <i>nāmni</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmnā</i>	नामभ्यां <i>nāmabhyām</i>	नामभिः <i>nāmabhiḥ</i>
D. नाम्ने <i>nāmne</i>	नामभ्यां <i>nāmabhyām</i>	नामभ्यः <i>nāmabhyaḥ</i>
Ab. नाम्नः <i>nāmnāḥ</i>	नामभ्यां <i>nāmabhyām</i>	नामभ्यः <i>nāmabhyaḥ</i>
G. नाम्नः <i>nāmnāḥ</i>	नामोः <i>nāmnoḥ</i>	नाम्नां <i>nāmnām</i>
L. नाम्नि <i>nāmni</i> or नामनि <i>nāmni</i>	नामोः <i>nāmnoḥ</i>	नामसु <i>nāmasu</i>

११२. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. आंगा, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.



MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>brāhmaṇ</i>		
I. ब्रह्मणा <i>brahmāṇā</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभिः <i>brahmābhiḥ</i>
D. ब्रह्मणे <i>brahmāṇe</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyaḥ</i>
Ab. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyaḥ</i>
G. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मणां <i>brahmāṇām</i>
L. ब्रह्मणि <i>brahmāṇi</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मसु <i>brahmāsu</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>brāhma</i>	ब्रह्मणौ <i>brāhmaṇī</i>	ब्रह्मणि <i>brāhmaṇi</i>
V. ब्रह्म <i>brāhma</i> or ब्रह्मन् <i>brāhmaṇ</i>		

Decline यजन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीवः *pratidivāḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामा *dāmām*. (Pāṇ. iv. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmā*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वाणौ *suparvāṇau*: or, Nom. Sing. fem. सुचर्मो *sucharmā*, Nom. Dual सुचर्मै *sucharmā*, Plur. सुचर्मोः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञा *bahurājñā*.
2. बहुराज्ञा *bahurājñā*, Dual बहुराज्ञे *bahurājñe*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदात्री *dvidāmnī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman धीवरी *dhīvarī*, पीवन् *pīvan*, पीवरी *pīvarī*, fat, may do the same at the end of compounds, °

take वा वद. बहुधीवरी *bahudhīvarī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Āṅga base पंथान् *pānthān* (like राजान् *rājān*);

for its Bha base पथ् *path*;

for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pānthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pānthāḥ</i>	पंथानौ <i>pānthānau</i>	N. पंथानः <i>pānthānaḥ</i>
A. पंथानं <i>pānthānam</i>	पंथानौ <i>pānthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. I, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathīn*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Āṅga;
मंथान् <i>mānthān</i>	
चुभुक्ष् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshi</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mānthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>āhaḥ</i>	Bh. N.A.V. अह्नी <i>āhni*</i>	Ān. N.A.V. अहानि <i>āhāni</i>
Bh. I. अह्ना <i>āhnā</i>	P. I.D.Ab. अहोभ्यां <i>āhobhyām</i>	P. I. अहोभिः <i>āhobhiḥ</i>
Bh. D. अह्ने <i>āhne</i>	Bh. G.L. अहोः <i>āhoḥ</i>	P. D.Ab. अहोभ्याः <i>āhobhyaḥ</i>
Bh. Ab.G. अह्नाः <i>āhnāḥ</i>		Bh. G. अह्नां <i>āhnām</i>
Bh. L. अह्नि†		P. L. अहसु <i>āhasu‡</i>

The Visarga in the Nominative Singular is treated like an original रr (§ 85). Hence अहरहः *ahar-ahaḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

\* Or अहनी *āhani*.

† Or अहनि *āhani*.

‡ Or अहसु *āhasu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhanaḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted; e.g. ब्राह्मः *bṛāhmaḥ*, produced in two days; Loc. Sing. ब्राह्मे *bṛāhmaṇe* or ब्राह्मि *bṛāhmaṇi* or ब्राह्मिनि *bṛāhmaṇi*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अन् <i>śvaḥ</i>	N.A.V. अनाौ <i>śvānau</i>	N. अनाः <i>śvānaḥ</i>
A. अनां <i>śvānam</i>		A. शुनः <i>śunaḥ</i>
V. अन् <i>śvān</i>		I. अभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śuntī*; of युवन् *yuvan*, युवतिः *yuvatiḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवन्तौ <i>maghāvāntau</i>	N. मघवन्तः <i>maghāvāntaḥ</i>
A. मघवन्तं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

\* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण <i>púshan, púsha, púshṇ</i>	पूषा <i>púshá</i>	पूषणः <i>púshāṇaḥ</i>	पूषाः <i>púshṇāḥ</i>	पूषभिः <i>púshābhiḥ</i>	पूषाणि <i>púshāṇi</i>
अर्यमन्, अर्यम, अर्यम्ण <i>aryaman, aryama, aryamṇ</i>	अर्यमा <i>aryamá</i>	अर्यमाणः <i>aryamāṇaḥ</i>	अर्यम्णाः <i>aryamṇāḥ</i>	अर्यमभिः <i>aryamābhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूष्णि *púshṇi* or पूषणि *púshāṇi*; or, according to some, पूषि *púshi*. (Sár. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह् *h* becomes ष् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह् <i>ha</i> , म् <i>ghn</i>	हा <i>há</i>	हन् <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म्	ब्रह्महा	ब्रह्महणः	ब्रह्ममः	ब्रह्महभिः	ब्रह्महानि
<i>brahmahan, ha, ghn</i>	<i>brahmahá</i>	<i>brahmahāṇaḥ</i>	<i>brahmaghnaḥ</i>	<i>brahmahābhiḥ</i>	<i>brahmahāṇi</i>

Loc. Sing. ब्रह्ममि *brahmaghni* or ब्रह्महणि *brahmahāṇi*.

### Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *i*; the Nom. Acc. Sing. neut. in ई *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी <i>dhaní</i>	धनिनौ <i>dhanínau</i>	धनिनः <i>dhanínāḥ</i>
A. धनिन् <i>dhanínam</i>	धनिनौ <i>dhanínau</i>	धनिनः <i>dhanínāḥ</i>
I. धनिना <i>dhaníná</i>	धनिभ्यां <i>dhanibhyám</i>	धनिभिः <i>dhanibhiḥ</i>
D. धनिने <i>dhaníne</i>	धनिभ्यां <i>dhanibhyám</i>	धनिभ्यः <i>dhanibhyaḥ</i>
Ab. धनिनः <i>dhanínāḥ</i>	धनिभ्यां <i>dhanibhyám</i>	धनिभ्यः <i>dhanibhyaḥ</i>
G. धनिनः <i>dhanínāḥ</i>	धनिनोः <i>dhanínōḥ</i>	धनिनां <i>dhanínām</i>
L. धनिनि <i>dhanínī</i>	धनिनोः <i>dhanínōḥ</i>	धनिषु <i>dhanínishu</i>
V. धनिन् <i>dhanínin</i>	धनिनौ <i>dhanínau</i>	धनिनः <i>dhanínāḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि <i>dhaní</i>	धनिनी <i>dhanínī</i>	धनोनि <i>dhanínī</i>
V. धनि <i>dhaní</i> or धनिन् <i>dhanínin</i>		
FEM.		
SINGULAR.		
N. धनिनी <i>dhanínī</i>		

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kárin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*), follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

*Participles in वस् vas.*

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वास् *vāms* as the Aṅga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Aṅga, रुरुवांस् *rurudvāms* ; Pada, रुरुवस् *rurudvas* ; Bha, रुरुदुष् *rurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. रुरुवान् <i>rurudvān</i>	रुरुवांसौ <i>rurudvāmsau</i>	रुरुवांसः <i>rurudvāmsaḥ</i>
A. रुरुवांसि <i>rurudvāmsam</i>	रुरुवांसौ <i>rurudvāmsau</i>	रुरुदुषः <i>rurudúshaḥ</i>
V. रुरुवन् <i>rúrudvan</i>		
I. रुरुदुषा <i>rurudúshā</i>	रुरुद्वभ्यां <i>rurudvādbhyām</i>	रुरुद्वभिः <i>rurudvādbhiḥ</i>
D. रुरुदुषे <i>rurudúshe</i>	रुरुद्वभ्यां <i>rurudvādbhyām</i>	रुरुद्वभ्यः <i>rurudvādbhyaḥ</i>
Ab. रुरुदुषः <i>rurudúshaḥ</i>	रुरुद्वभ्यां <i>rurudvādbhyām</i>	रुरुद्वभ्यः <i>rurudvādbhyaḥ</i>
G. रुरुदुषः <i>rurudúshaḥ</i>	रुरुदुषोः <i>rurudúshoḥ</i>	रुरुदुषां <i>rurudúśhām</i>
L. रुरुदुषि <i>rurudúshi</i>	रुरुदुषोः <i>rurudúshoḥ</i>	रुरुद्वत्सु <i>rurudvātsu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. रुरुवत् <i>rurudvāt</i>	रुरुदुषी <i>rurudúshī</i>	रुरुवांसि <i>rurudvāmsi</i>

FEM.

SINGULAR,

N. रुरुदुषी *rurudushī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेषिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेषुषी *pechushī*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*) ; fem. विदुषी *vidúshī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *nīnivān* ; Instr. निनुषा *ninyushā* ; fem. निनुषी *ninyushī*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvānsaḥ</i>	शुश्रुवुषः <i>śuśruvushaḥ</i>	शुश्रुवद्भिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivānsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवद्भिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जग्मिवद्भिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जगन्वद्भिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जग्निवद्भिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वद्भिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāms*.

Pada and Bha base गरीयस् *garīyas*, heavier; Aṅga base गरीयांस *garīyāms*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>garīyān</i>	गरीयांसौ <i>garīyānsau</i>	गरीयांसः <i>garīyānsaḥ</i>
A. गरीयांसं <i>garīyānsam</i>	गरीयांसौ <i>garīyānsau</i>	गरीयसः <i>garīyasaḥ</i>
V. गरीयन् <i>garīyan</i>		
I. गरीयसा <i>garīyasā</i>	गरीयोभ्यां <i>garīyobhyām</i>	गरीयोभिः <i>garīyobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>garīyaḥ</i>	गरीयसौ <i>garīyast</i>	गरीयांसि <i>garīyānsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>garīyasī</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादौ <i>supādau</i>	सुपादः <i>supādaḥ</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādau</i>	सुपदः <i>supadaḥ</i> (Bha)
		I. सुपाद्भिः <i>supādbhiḥ</i> (Pada)

\* न् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pân. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Āṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *dh*, ड् *ḍh*, ट् *ṭh*. (See § 128; 174, 8.)

The ऊह् of ऊह् *ūh* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pân. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाद् <i>viśvavāḍ</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhaḥ</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वोहः <i>viśvauhāḥ</i>

I. विश्ववाड्भिः *viśvavāḍbhiḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sâr. 1. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases : 1. The Āṅga base अनडाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍvān</i>	N. A.V. अनडाहौ <i>anaḍvāhau</i>	N. अनडाहः <i>anaḍvāhaḥ</i>
V. अनडन् <i>anaḍvan</i>	I. D. Ab. अनडुब्बां <i>anaḍudbhyām</i>	A. अनडुहः <i>anaḍuhaḥ</i>
A. अनडाहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुभिः <i>anaḍudbhiḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुसु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A.V. अनडुद् <i>anaḍud</i>	अनडुही <i>anaḍuhī</i>	अनडांहि <i>anaḍvānhi</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍvāhī* (Pân. vii. 1, 98, vârt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Āṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpah*, Acc. अपः *āpah*, Instr. अब्भिः *adbhiḥ*, Loc. अप्सु *apsu*. (Accent, Pân. vi. 1, 171.)

In composition अप् *ap* is said to form खाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. खापं *svāpam*; Instr. खापा *svāpā*, &c. Nom. Plur. खापः *svāpah*; Acc. खापः *svāpah*; Instr. खाभिः *svādbhiḥ*, &c. The neuter forms the Nom. Sing. खाप् *svap*; Nom. Plur. खापि *svāmpi* or खापि *svāmpi*, according to different interpretations of Pâṇini. (Colebrooke, p. 101, note.) The Sârasvatî (1. 9, 62) gives खापि तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. **पुंस्** *puñs*, man, has three bases : 1. The Āṅga base **पुनांस** *pumāñs* ; 2. The Pada base **पुम्** *pum* ; 3. The Bha base **पुंस्** *puñs*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. <b>पुमान्</b> <i>pumān</i>	N. A. V. <b>पुनांसौ</b> <i>pumāñsau</i>	N. <b>पुनांसः</b> <i>pumāñsaḥ</i>
V. <b>पुमन्</b> <i>pūman</i>	I. D. Ab. <b>पुभ्यां</b> <i>pumbhyām</i>	A. <b>पुंसः</b> <i>puñsāḥ</i>
A. <b>पुमांसं</b> <i>pumāñsam</i>	G. L. <b>पुंसोः</b> <i>puñsōḥ</i>	I. <b>पुंभिः</b> <i>pumbhīḥ</i>
I. <b>पुंसा</b> <i>puñsā</i>		L. <b>पुंसु</b> <i>puñsū</i>

The Loc. Plur. is written **पुंसु** *puñsū*, not **पुंसु** *puñshū* or **पुन्सु** *punsū* (§ 100, note). The Śārasvatī gives **पुंस्तु** *puñkshū* (1. 9, 70). Pāṇini (viii. 3, 58) says that **तुं** *num* only, not Anusvāra in general, does not prevent the change of **स्** into **ष्** ; and therefore that change does not take place in **सुहित्सु** *suhiñsu* and **पुंसु** *puñsu*. In the first, **त्** is radical, not inserted ; in the second, the Anusvāra represents an original **म्**. Cf. Siddh.-Kaum. vol. 1. p. 186 : **सुहित्सु पुंस्त्रियादावनुस्वारसंज्ञेऽपि तस्य तुमस्थानिकत्वाभावात्तत्त्वमिति भावः** ।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. **सुपुम्** *supum*, Nom. Dual **सुपुंसौ** *supuñsā*, Nom. Plur. **सुपुनांसि** *supumāñsi*.

§ 213. **दिक्** *div* or **द्यु** *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171 ; 183) :

Base **दिक्** *div*, **द्यु** *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. <b>द्यौः</b> <i>dyāuḥ</i>	N. A. V. <b>दिवौ</b> <i>dīvau</i>	N. <b>दिवः</b> <i>dīvaḥ</i>
A. <b>दिवं</b> <i>dīvam</i>	I. D. Ab. <b>द्युभ्यां</b> <i>dyūbhyām</i>	A. <b>दिवः</b> <i>dīvaḥ</i>
I. <b>दिवा</b> <i>dīvā</i>	G. L. <b>दिवोः</b> <i>dīvōḥ</i>	I. <b>द्युभिः</b> <i>dyūbhiḥ</i>
D. <b>दिवे</b> <i>dīve</i>		D. Ab. <b>द्युभ्यः</b> <i>dyūbhyāḥ</i>
Ab. G. <b>दिवः</b> <i>dīvāḥ</i>		G. <b>दिवां</b> <i>dīvām</i>
L. <b>दिवि</b> <i>dīvi</i>		L. <b>द्युषु</b> <i>dyūṣu</i>
V. <b>द्यौः</b> <i>dyāuḥ</i>		

Another base **द्यौ** *dyo* is declined as a base ending in a vowel, and follows the paradigm of **गो** *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like **सुदिव्** *sudiv*, having a good sky, are declined in the masc. and fem. like **दिव्** *div*. Hence **सुद्यौः** *sudyauḥ*, **सुदिवं** *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. **सुद्यु** *sudyu*, having a good sky ; Dual **सुदिवौ** *sudivā* ; Plur. **सुदिवि** *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :	BASE DECLINED THROUGHOUT :
*1. <b>असन्</b> <i>asan</i> , n. blood ;	<b>असृज्</b> <i>asṛij</i> , n.
*2. <b>आसन्</b> <i>āsan</i> , n. face ;	<b>आस्य</b> <i>āsya</i> , n.
*3. <b>उदन्</b> <i>udan</i> , n. water ;	<b>उदक</b> <i>udaka</i> , n.
4. <b>दन्</b> <i>dat</i> , m. tooth ; Acc. Pl. <b>दन्तः</b> <i>datāḥ</i> ;	<b>दन्त</b> <i>danta</i> , m.

\* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)



*5. दोषन् <i>doshan</i> , (m.) n. arm;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निश <i>niś</i> , f. night; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot; Acc. Pl. पदः <i>padāḥ</i> ;	पाद <i>pāda</i> , m.
9. पृत् <i>prīṭ</i> , f. army †; Loc. Pl. पृत्सु <i>prīṭsū</i> ;	पृतना <i>prīṭanā</i> , f.
10. मांस <i>māns</i> , n. meat ‡;	मांस <i>mānsa</i> , n.
11. मास् <i>mās</i> , m. month   ; मासः <i>māsāḥ</i> ;	मास <i>māsa</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶;	यकृत् <i>yakrīt</i> , n.
*13. यूषन् <i>yūshan</i> , m. pea-soup;	यूष <i>yūsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure;	शकृत् <i>śakrīt</i> , n.
15. सु <i>śnu</i> , n. ridge;	सानु <i>sānu</i> , n.
16. हृद् <i>hrid</i> , n. (m.); Gen. Sing. हृद् <i>hridāḥ</i> ;	हृदय <i>hridaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛīk</i> only;	but {	A. Plur. असृजि <i>asṛīṅgi</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृजी <i>asṛījī</i> only;		I. Sing. असृजा <i>asṛijā</i> or अस्ना <i>asnā</i> .
N.V. Plur. is असृजि <i>asṛīṅgi</i> only;		I. Du. असृभ्यां <i>asṛībhyām</i> or असभ्यां <i>asabhyā</i>
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantaḥ, am, a</i> , only;	but {	A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only;		I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्वा <i>dadbhyā</i>
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>māsaḥ, am, a</i> , only;	but {	A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> .
N.V.A. Dual is मासौ <i>māsau</i> only;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N.V. Plur. is मासाः <i>māsāḥ</i> only;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyā</i>
No. 13. N.A.V. Sing. is यूषः, °षं, °ष <i>yūshaḥ, am, a</i> , only;	but {	A. Plur. यूषान् <i>yūshān</i> or यूषाः <i>yūshaḥ</i> .
N.A.V. Dual is यूषौ <i>yūshau</i> only;		I. Sing. यूषेण <i>yūsheṇa</i> or यूष्या <i>yūshā</i> .
N.V. Plur. is यूषाः <i>yūshāḥ</i> only;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or °षभ्यां <i>-śabhyā</i> L. Sing. यूषे <i>yūshe</i> or °षणि <i>-śaṇi</i> or °षि <i>-shi</i>

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doshañī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

## 2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

\* No accent on Vibhakti. (Pāp. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Sārasvatī gives all cases of मास् *mās* (1. 6, 35).

¶ Pāp. vi. 1, 63.

1. Bases ending in any Vowels, except derivative **रा** a and **औ** ā.

§ 216. Instead of attempting to learn, either according to the system allowed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in **रे** ai and **औ** au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants **रे** ai becomes **रा** ā, while **औ** au remains unchanged; and that before vowels both **रे** ai and **औ** au become **राय्** āy and **राव्** āv.

Base **रे** rai, **राय्** rāy, m. wealth; (Accent, Pāṇ. VI. I, 171.) **नौ** nau, **नाव्** nāv, ship; (Accent, Pāṇ. VI. I, 168.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	<b>राः</b> rā-ḥ <b>नौः</b> nau-ḥ		<b>रायः</b> rāy-aḥ <b>नावः</b> nāv-aḥ
A.	<b>रायं</b> rāy-am <b>नावं</b> nāv-am	<b>रायौ</b> rāy-au <b>नावौ</b> nāv-au	<b>रायः</b> rāy-āḥ * <b>नावः</b> nāv-aḥ
I.	<b>राया</b> rāy-ā <b>नावा</b> nāv-ā		<b>राभिः</b> rā-bhīḥ <b>नौभिः</b> nau-bhīḥ
D.	<b>राये</b> rāy-é <b>नावे</b> nāv-é	<b>राभ्यां</b> rā-bhyām <b>नौभ्यां</b> nau-bhyām	<b>राभ्यः</b> rā-bhyāḥ <b>नौभ्यः</b> nau-bhyāḥ
Ab.	<b>रायः</b> rāy-āḥ <b>नावः</b> nāv-āḥ		<b>रायां</b> rāy-ām <b>नावां</b> nāv-ām
G.		<b>रायोः</b> rāy-ōḥ <b>नावोः</b> nāv-ōḥ	<b>रासु</b> rā-sú <b>नौषु</b> nau-shú
L.	<b>रायि</b> rāy-i <b>नावि</b> nāv-i		

Decline **गौः** glauh, m. the moon.

Bases in **ओ** o.

§ 218. The only noun of importance is **गो** go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. VI. I, 182.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	<b>गौः</b> gau-ḥ		<b>गावः</b> gāv-aḥ
A.	<b>गां</b> gā-m	<b>गावौ</b> gāv-au	<b>गाः</b> gā-ḥ
I.	<b>गवा</b> gāv-ā		<b>गोभिः</b> gó-bhīḥ
D.	<b>गवे</b> gāv-e	<b>गोभ्यां</b> gó-bhyām	<b>गोभ्यः</b> gó-bhyaḥ
Ab.	<b>गोः</b> gó-ḥ		<b>गवां</b> gāv-ām
G.		<b>गवोः</b> gāv-ōḥ	<b>गोषु</b> gó-shu
L.	<b>गवि</b> gāv-i		

\* In the Veda the Acc. Plur. of **रे** rai occurs both as **ráyāḥ** (Rv. I. 68, 5; 98, 3; VII. 34, 22; III. 52, 10; x. 140, 4) and **rāyāḥ** (Rv. I. 113, 4; III. 2, 15).

If bases in **ऐ ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **ऐ ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिणा सुरिणं** or **सुराया सुरायं**; but only **सुनुना sunund**.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāúḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvāḥ</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्याव <i>dyāvā</i>	} द्यौभ्यां <i>dyōbhyaṁ</i>	द्यौभिः <i>dyōbhiḥ</i>
D.	द्यवे <i>dyāve</i>		द्यौभ्यः <i>dyōbhyaḥ</i>
Ab.	} द्योः <i>dyóḥ</i>	} द्यवोः <i>dyāvoh</i>	द्यवाम् <i>dyāvām</i>
G.			द्योषु <i>dyóshu</i>
L.	द्यवि <i>dyāvi</i>		
V.	द्यौः <i>dyāúḥ</i>		

Forms of **dyu** which occur in the Rig-veda :

Sing. N. **द्याव्स** ; A. **दीवाम, dyām** ; I. **दीव (dívā, by day)** ; D. **दिवे** ; G. **दीवंह, dyóḥ** ; L. **दिवि, dyāvi** ; V. **द्याव्स** (Rv. vi. 51, 5). Plur. N. **द्यावाḥ** ; A. **द्यान** ; I. **द्युभिḥ**. Dual N. **द्यावौ**.

Being used at the end of a compound **द्यो dyo** forms its neuter base as **द्यु dyu** ; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyunī**, Plur. **प्रद्यूनि pradyūni** (Siddh.-Kaum. vol. I. pp. 144, 145) ; while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदिवी sudivī**, Plur. **सुदीवि sudīvi** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **एः eḥ**, the sun, **उद्यदेः udyadeḥ**, the rising sun ; Nom. Dual **उद्यदयो udyadayau**, Nom. Plur. **उद्यदयः udyadayāḥ**.

### Bases in **ई i** and **ऊ ū**.

#### 1. Monosyllabic Bases in **ई i** and **ऊ ū**, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhi**, thinking, **क्री kṛi**, buying, **कृत् kṛt**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई i** and **ऊ ū** into **इय iy** and **उव uv**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Her

they may either change ई and ऊ into इय and उव, or into य and व. They change it

1. Into इय and उव:

- a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनी: *paramanī*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नी: *nī* is treated as a noun, and seems to have lost its verbal character. शुद्धी: *śuddhī*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धियं *śuddhīyam*; कुधी: *kudhī*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)
- b. If ई and ऊ are preceded by two radical initial consonants. जलक्रो: *jalakrī*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्री: *sūśrī*, well faring, Acc. Sing. सुश्रियं *sūśriyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य and व, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणी: *grāmaṇī*, leader of a village, Acc. Sing. ग्रामण्यं *grāmaṇyam*; here ग्राम *grāma* is not the predicate of नी: *nī*, but is governed by नी: *nī*, which retains so far its verbal character. प्रधी: *pradhī*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उन्नी: *unnī*, leading out, Acc. Sing. उन्यं *unnyam*; here उ *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धी: *śuddhī* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्ध्यं *śuddhīyam*, and thus be distinguished from शुद्धी: *śuddhī* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धियं *śuddhīyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय and उव, or into य and व, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhi*, a thinker), or in such compounds as a noun admits of (सुधी: *sudhī*\*, a good thinker; शुद्धी: *śuddhī*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhī*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभू: *svayambhū*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभू: *varshābhū*, frog, Acc. Sing. वर्षाभूः *varshābhūvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as करभू: *karabhū* or कारभू: *kārabhū*, nail, पुनर्भू: *punarbhū*, re-born, दृग्भू: *dṛinbhū*, thunder-bolt. (Pāṇ. VI. 4, 84, vārt.)

\* सुधी: *sudhī* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)

2. *Polysyllabic Bases in ईँ and ऊँ.*

§ 222. Polysyllabic bases in ईँ and ऊँ being both masculine and feminine, such as **पपीः** *papīḥ*, protector, the sun, **ययीः** *yayīḥ*, road, and **नृनृः** *nṛitāḥ*, dancer, are declined like the verbal compounds **प्रधीः** *pradhīḥ* and **वृक्षलूः** *vṛikshalūḥ*, except that

1. they form the Acc. Sing. in ईँ *īm* and ऊँ *ūm*;
2. they form the Acc. Plur. in ईन् *īm* and ऊन् *ūn*.

Remember also, that those in ईँ form the Loc. Sing. in ईँ *ī*, not in यियि.

**वातप्रमीः** *vātapramīḥ*, antelope, may be declined like **पपीः** *papīḥ*; but if derived by कृप् *krīp*, it may entirely follow the verbal **प्रधीः** *pradhīḥ* (Siddh.-Kaum. vol. 1. p. 116). The same applies to nouns like **सुतोः** *sutīḥ*, wishing for a son; **सुखीः** *sukhīḥ*, wishing for pleasure. They follow the verbal **प्रधीः** *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in उः *uḥ*; **सुतुः** *sutyuḥ* (Siddh.-Kaum. vol. 1. p. 120). If the final long ईँ is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. **शुष्कीः** *śushkīḥ*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
thinking. SINGULAR.	a pure thinker. SINGULAR.	water-buyer. SINGULAR.	high-thinking. SINGULAR.	village-leader. SINGULAR.	sun. SINGULAR.
N. धीः <i>dhih</i>	शुद्धधीः <i>suddhadhīh</i>	जलक्रोः <i>jalakrōh</i>	प्रधीः <i>pradhīh</i>	ग्रामणीः <i>grāmaṇīh</i>	पपीः <i>papīh</i>
A. धिं <i>dhiyam</i>	शुद्धधियं <i>suddhadhiyam</i>	जलक्रियं <i>jalakriyam</i>	प्रधं <i>pradhiyam</i>	ग्रामस्यं <i>grāmaṇyam</i>	पपीं <i>papīm</i>
I. धिया <i>dhiyā</i>	शुद्धधिया <i>suddhadhiyā</i>	जलक्रिया <i>jalakriyā</i>	प्रध्या <i>pradhyā</i>	ग्रामस्या <i>grāmaṇyā</i>	पप्या <i>papyā</i>
D. धिये <i>dhiye</i>	शुद्धधिये <i>suddhadhiye</i>	जलक्रिये <i>jalakriye</i>	प्रध्मे <i>pradhye</i>	ग्रामस्ये <i>grāmaṇye</i>	पप्ये <i>papye</i>
b.G. धियः <i>dhiyah</i>	शुद्धधियः <i>suddhadhiyah</i>	जलक्रियः <i>jalakriyah</i>	प्रधयः <i>pradhyah</i>	ग्रामस्यः <i>grāmaṇyah</i>	पप्यः <i>papyah</i>
L. धियि <i>dhiyi</i>	शुद्धधियि <i>suddhadhiyi</i>	जलक्रियि <i>jalakriyi</i>	प्रधियि <i>pradhiyi</i>	ग्रामस्यं <i>grāmaṇyām</i> *	पपी <i>papī</i>
V. धीः <i>dhih</i>	शुद्धधीः <i>suddhadhīh</i>	जलक्रोः <i>jalakrōh</i>	प्रधीः <i>pradhīh</i>	ग्रामणीः <i>grāmaṇīh</i>	पपीः <i>papīh</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
A.V. धियौ <i>dhiyau</i>	शुद्धधियौ <i>suddhadhiyau</i>	जलक्रियौ <i>jalakriyau</i>	प्रधौ <i>pradhyau</i>	ग्रामस्यौ <i>grāmaṇyau</i>	पप्यौ <i>papyau</i>
D.Ab. धीभ्यां <i>dhibhyām</i>	शुद्धधीभ्यां <i>suddhadhibhyām</i>	जलक्रोभ्यां <i>jalakrōbhhyām</i>	प्रधीभ्यां <i>pradhībhhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhhyām</i>	पपीभ्यां <i>papībhhyām</i>
G.L. धियोः <i>dhiyoh</i>	शुद्धधियोः <i>suddhadhiyoh</i>	जलक्रियोः <i>jalakriyoh</i>	प्रधयोः <i>pradhyoh</i>	ग्रामस्योः <i>grāmaṇyoh</i>	पप्योः <i>papyoh</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. धियः <i>dhiyah</i>	शुद्धधियः <i>suddhadhiyah</i>	जलक्रियः <i>jalakriyah</i>	प्रधयः <i>pradhyah</i>	ग्रामस्यः <i>grāmaṇyah</i>	पप्यः <i>papyah</i>
A. धियः <i>dhiyah</i>	शुद्धधियः <i>suddhadhiyah</i>	जलक्रियः <i>jalakriyah</i>	प्रधयः <i>pradhyah</i>	ग्रामस्यः <i>grāmaṇyah</i>	पपीन् <i>papīn</i> †
I. धीभिः <i>dhibhīh</i>	शुद्धधीभिः <i>suddhadhibhīh</i>	जलक्रोभिः <i>jalakrōbhīh</i>	प्रधीभिः <i>pradhībhīh</i>	ग्रामणीभिः <i>grāmaṇībhīh</i>	पपीभिः <i>papībhīh</i>
D.Ab. धीभ्यः <i>dhibhyah</i>	शुद्धधीभ्यः <i>suddhadhibhyah</i>	जलक्रोभ्यः <i>jalakrōbhīyah</i>	प्रधीभ्यः <i>pradhībhīyah</i>	ग्रामणीभ्यः <i>grāmaṇībhīyah</i>	पपीभ्यः <i>papībhīyah</i>
G. धिमां <i>dhiyām</i>	शुद्धधिमां <i>suddhadhiyām</i>	जलक्रियां <i>jalakriyām</i>	प्रध्यां <i>pradhiyām</i>	ग्रामस्यां <i>grāmaṇyām</i> †	पप्यां <i>papyām</i>
L. धीषु <i>dhiṣhu</i>	शुद्धधीषु <i>suddhadhiṣhu</i>	जलक्रोषु <i>jalakrōṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	पपीषु <i>papīṣhu</i>

\* Words ending in नी *nī*, leader, form their Loc. Sing. in छां *ām*. (Sār.)  
 † Or ग्रामणीनां *grāmaṇīnām*. Words of the Senāni class take छां *ām*  
 नां *nām*. (Sār. I. 6, 62.) . ‡ पपीः *papīh*, at the end of a fem. comp. ; Rupāvali, p. 9 b. || It does not take नां *nām*. (Siddh.-Kaum. vol. I. p. 116.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
<b>cutter.</b> SINGULAR. N. लः <i>lāḥ</i> A. लुव <i>luvaṃ</i> I. लुवा <i>luvā</i> D. लुवे <i>luve</i> Ab.G. लुवः <i>luvaḥ</i> L. लुवि <i>luvi</i> V. लः <i>lāḥ</i> DUAL. N. A. V. लुवौ <i>luvau</i> I. D. Ab. लुव्यां <i>lūbhyaṃ</i> G. L. लुवोः <i>luvoḥ</i> PLURAL. N. लुवः <i>luvaḥ</i> A. लुवः <i>luvaḥ</i> I. लूमिः <i>lūbhīḥ</i> D. Ab. लूयः <i>lūbhyaḥ</i> G. लुवां <i>luvāṃ</i> L. लूसु <i>lūshu</i>	<b>best cutter.</b> SINGULAR. परमलूः <i>paramalūḥ</i> परमलुव <i>paramaluvam</i> परमलुवा <i>paramaluvā</i> परमलुवे <i>paramaluve</i> परमलुवः <i>paramaluvaḥ</i> परमलुवि <i>paramaluvi</i> परमलूः <i>paramalūḥ</i> DUAL. परमलुवौ <i>paramaluvau</i> परमलूय्यां <i>paramalūbhyaṃ</i> परमलुवोः <i>paramaluvoḥ</i> PLURAL. परमलुवः <i>paramaluvaḥ</i> परमलुवः <i>paramaluvaḥ</i> परमलूमिः <i>paramalūbhīḥ</i> परमलूयः <i>paramalūbhyaḥ</i> परमलुवां <i>paramaluvāṃ</i> परमलूसु <i>paramalūshu</i>	<b>dice-player.</b> SINGULAR. कटमुः <i>kaṭamūḥ</i> कटमुव <i>kaṭamuvam</i> कटमुवा <i>kaṭamuvā</i> कटमुवे <i>kaṭamuve</i> कटमुवः <i>kaṭamuvaḥ</i> कटमुवि <i>kaṭamuvi</i> कटमुः <i>kaṭamūḥ</i> DUAL. कटमुवौ <i>kaṭamuvau</i> कटमूय्यां <i>kaṭamūbhyaṃ</i> कटमुवोः <i>kaṭamuvoḥ</i> PLURAL. कटमुवः <i>kaṭamuvaḥ</i> कटमुवः <i>kaṭamuvaḥ</i> कटमूमिः <i>kaṭamūbhīḥ</i> कटमूयः <i>kaṭamūbhyaḥ</i> कटमुवां <i>kaṭamuvāṃ</i> कटमूसु <i>kaṭamūshu</i>	<b>cutting asunder.</b> SINGULAR. विलूः <i>vilūḥ</i> विलुव <i>viluvam</i> विलुवा <i>viluvā</i> विलुवे <i>viluve</i> विलुवः <i>viluvaḥ</i> विलुवि <i>viluvi</i> विलूः <i>vilūḥ</i> DUAL. विलौ <i>vilau</i> विलूय्यां <i>vilūbhyaṃ</i> विलुवोः <i>vilvoḥ</i> PLURAL. विलुवः <i>vilvaḥ</i> विलुवः <i>vilvaḥ</i> विलूमिः <i>vilūbhīḥ</i> विलूयः <i>vilūbhyaḥ</i> विलुवां <i>vilvāṃ</i> विलूसु <i>vilūshu</i>	<b>corn-cutter.</b> SINGULAR. यवलूः <i>yavalūḥ</i> यवलुव <i>yavaluvam</i> यवलुवा <i>yavaluvā</i> यवलुवे <i>yavaluve</i> यवलुवः <i>yavaluvaḥ</i> यवलुवि <i>yavaluvi</i> यवलूः <i>yavalūḥ</i> DUAL. यवलौ <i>yavaluvau</i> यवलूय्यां <i>yavalūbhyaṃ</i> यवलुवोः <i>yavaluvoḥ</i> PLURAL. यवलुवः <i>yavaluvaḥ</i> यवलुवः <i>yavaluvaḥ</i> यवलूमिः <i>yavalūbhīḥ</i> यवलूयः <i>yavalūbhyaḥ</i> यवलुवां <i>yavaluvāṃ</i> यवलूसु <i>yavalūshu</i>	<b>dancer.</b> SINGULAR. नृः <i>nṛiḥ</i> नृव <i>nṛivam</i> नृवा <i>nṛivā</i> नृवे <i>nṛive</i> नृवः <i>nṛivaḥ</i> नृवि <i>nṛivi</i> नृः <i>nṛiḥ</i> DUAL. नृवौ <i>nṛivau</i> नृय्यां <i>nṛībhyaṃ</i> नृवोः <i>nṛivoḥ</i> PLURAL. नृवः <i>nṛivaḥ</i> नृवः <i>nṛivāḥ</i> † नृभिः <i>nṛībhīḥ</i> नृयः <i>nṛībhyaḥ</i> नृवां <i>nṛivāṃ</i> नृसु <i>nṛīshu</i>

† नृः *nṛiḥ*, at the end of a fem. comp.\* The Śār. gives also यवलूनां *yavalūnām*.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanye striyai*, खलप्ये स्त्रियै *khalapye striyai* (Kāśikā I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधी: *pradhīh*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakshmīh*, except in the Acc. Sing. and Plur., where they take स्त्री *am* and स्त्री: *ah*; प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīh* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhūh*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhū* (Siddh.-Kaum. vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.	
SINGULAR.		SINGULAR.	
N.	प्रधीः <i>pradhīh</i>	प्रधीः <i>pradhīh</i>	
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>	
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāh</i>	
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāh</i>	
L.	प्रध्यि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधीः <i>pradhīh</i>	or प्रधि <i>pradhi</i>	
DUAL.		DUAL.	
N. A. V.	प्रध्यौ <i>pradhyau</i>	प्रध्यौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्योः <i>pradhyoḥ</i>	प्रध्योः <i>pradhyoḥ</i>	
PLURAL.		PLURAL.	
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīshu</i>	प्रधीषु <i>pradhīshu</i>	

I. Monosyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 224. Bases like धी *dhi*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, स्त्री *am*, and नां *nām*.



Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought, SINGULAR.		earth, SINGULAR.	
N. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhīyam</i>		भुवं <i>bhūvam</i>	
I. धिया <i>dhīyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhīyē</i>	धियै <i>dhīyai</i>	भुवे <i>bhuvē</i>	भुवै <i>bhuvai</i>
Ab. धियः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhīyi</i>	धियां <i>dhīyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N. A. V. धियौ <i>dhīyau</i>		भुवौ <i>bhūvau</i>	
I. D. Ab. धीभ्यां <i>dhībhyām</i>		भूभ्यां <i>bhūbbhyām</i>	
G. L. धियोः <i>dhīyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
A. धियः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
I. धीभिः <i>dhībhiḥ</i>		भूभिः <i>bhūbbhiḥ</i>	
D. Ab. धीभ्यः <i>dhībhyāḥ</i>		भूभ्यः <i>bhūbbhyāḥ</i>	
G. धियां <i>dhīyām</i>	धीनां <i>dhīnām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhīshū</i>		भूषु <i>bhūshū</i>	

2. Polysyllabic Bases in ई and ऊ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

- (2) They change their final ई and ऊ into य and व before terminations beginning with vowels.
- (3) They take म् and स as the terminations of the Acc. Sing. and Plural.
- (4) They shorten their final ई and ऊ in the Vocative Singular.
- (5) Remember that most nouns in ई have no स in the Nom. Sing., while those in ऊ have it.

Note—Some nouns in ई take स in the Nom. Sing. : अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakshmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंत्रीः *tantrīḥ*, lute.

Versus memorialis : अवीलक्ष्मीतरीतंत्रीधीहीश्रीणामुदाहृतः समानानेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.  
FEM.

- N. नदी *nadī*  
A. नदीं *nadīm*  
I. नद्या *nadyā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.  
FEM.

- N. वधूः *vadhūḥ*  
A. वधूं *vadhūm*  
I. वध्वा *vadhvā*

D. नद्यै *nady-ai*  
 Ab. नद्याः *nady-āḥ*  
 G. नद्याः *nady-āḥ*  
 L. नद्यां *nady-ām*  
 V. नदि *nādi*

D. वध्वै *vadhv-ai*  
 Ab. वध्वाः *vadhv-āḥ*  
 G. वध्वाः *vadhv-āḥ*  
 L. वध्वां *vadhv-ām*  
 V. वधु *vādhu*

## DUAL.

N. A. V. नद्यौ *nady-āũ*  
 I. D. Ab. नदीभ्यां *nadī-bhyām*  
 G. L. नद्योः *nady-ōḥ*

## DUAL.

N. A. V. वध्वौ *vadhv-āũ*  
 I. D. Ab. वधूभ्यां *vadhū-bhyām*  
 G. L. वध्वोः *vadhv-ōḥ*

## PLURAL.

N. V. नद्यः *nady-āḥ*  
 A. नदीः *nadī-ḥ*  
 I. नदीभिः *nadī-bhiḥ*  
 D. नदीभ्यः *nadī-bhyaḥ*  
 Ab. नदीभ्यः *nadī-bhyaḥ*  
 G. नदीनां *nadī-nām*  
 L. नदीषु *nadī-shu*

## PLURAL.

N. V. वध्वः *vadhv-āḥ*  
 A. वधूः *vadhū-ḥ*  
 I. वधूभिः *vadhū-bhiḥ*  
 D. वधूभ्यः *vadhū-bhyaḥ*  
 Ab. वधूभ्यः *vadhū-bhyaḥ*  
 G. वधूनां *vadhū-nām*  
 L. वधूषु *vadhū-shu*

## Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.\* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhūrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūrūḥ*†, without

\* The following rule is taken from the Siddh.-Kaum. vol. 1. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhārayā compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take च *am* and च *aḥ*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधू *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुधू *hā pitāḥ kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. 1. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)\* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *i* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधिये <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhinī</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधिभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhībhiḥ</i>
D. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
Ab. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīṣhu</i>		or सुधीषु <i>sudhīṣhu</i>

\* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadīte*) throughout (Siddh.-Kaum, vol. i. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum, vol. i. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neutrals, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभूः <i>subhrūḥ</i>		सुभू <i>subhru</i>
A. सुभुवं <i>subhruvam</i>		सुभू <i>subhru</i>
I. सुभुवा <i>subhruvā</i>		or सुभुणा <i>subhruṇā</i>
D. सुभुवे <i>subhruve</i>	सुभुवै <i>subhruvai</i>	or सुभुणे <i>subhruṇe</i>
Ab. सुभुवः <i>subhruvaḥ</i>	सुभुवाः <i>subhruvāḥ</i>	or सुभुयः <i>subhruṇaḥ</i>
G. सुभुवः <i>subhruvaḥ</i>	सुभुवाः <i>subhruvāḥ</i>	or सुभुयः <i>subhruṇaḥ</i>
L. सुभुवि <i>subhruvi</i>	सुभुवां <i>subhruvām</i>	or सुभुणि <i>subhruṇi</i>
V. सुभूः <i>subhrūḥ</i>		सुभू <i>subhru</i> or ओ-भ्रो
DUAL.	DUAL.	DUAL.
N. A. V. सुभुवो <i>subhruvan</i>		सुभुणो <i>subhruṇi</i>
I. D. Ab. सुभूभ्यां <i>subhrūbhyām</i>		or सुभूभ्यां <i>subhruḥbhyām</i>
G. L. सुभुवोः <i>subhruvoḥ</i>		or सुभुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभुवः <i>subhruvaḥ</i>		सुभूणि <i>subhrūṇi</i>
A. सुभुवः <i>subhruvaḥ</i>		सुभूणि <i>subhrūṇi</i>
I. सुभूभिः <i>subhrūbhiḥ</i>		or सुभूभिः <i>subhruḥbhiḥ</i>
D. सुभूभ्यः <i>subhrūbhyāḥ</i>		or सुभूभ्यः <i>subhruḥbhyāḥ</i>
Ab. सुभूभ्यः <i>subhrūbhyāḥ</i>		or सुभूभ्यः <i>subhruḥbhyāḥ</i>
G. सुभूवां <i>subhruvām</i>	सुभूणां <i>subhrūṇām</i>	or सुभूणां <i>subhrūṇām</i>
L. सुभूषु <i>subhrūṣu</i>		or सुभूषु <i>subhrūṣu</i>

Compounds ending in Polysyllabic Feminine Bases in ई i and ऊ ū.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasī</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahuśreyasīm</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasyām</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahuśreyasīṣu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>

\* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचम्: <i>atichamūḥ</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बः <i>atichamvāḥ</i>
A. अतिचम् <i>atichamūm</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बून् <i>atichamūn</i>
I. अतिचम्बा <i>atichamvā</i>	अतिचम्बूभ्यां <i>atichamūbhyām</i>	अतिचम्बूभिः <i>atichamūbhiḥ</i>
D. अतिचम्बे <i>atichamvai</i>	अतिचम्बूभ्यां <i>atichamūbhyām</i>	अतिचम्बूभ्यः <i>atichamūbhyoḥ</i>
Ab. अतिचम्बाः <i>atichamvāḥ</i>	अतिचम्बूभ्यां <i>atichamūbhyām</i>	अतिचम्बूभ्यः <i>atichamūbhyoḥ</i>
G. अतिचम्बाः <i>atichamvāḥ</i>	अतिचम्बोः <i>atichamvoḥ</i>	अतिचम्बूनां <i>atichamūnām</i>
L. अतिचम्बां <i>atichamvām</i>	अतिचम्बोः <i>atichamvoḥ</i>	अतिचम्बूषु <i>atichamūṣu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बः <i>atichamvāḥ</i> *

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumārye* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय् *striy*. (Accent, Pāṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियौ <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyōḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>striyānām</i> (Pāṇ. 1. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>striṣu</i>
V. स्त्रि <i>strī</i> (Pāṇ. 1. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	MASC.	FEM.	NEUT.
N.	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A.	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I.	अतिस्त्रिणा <i>atistriṇā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D.	अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रिये <i>atistrīṇe</i> or अतिस्त्रिये <i>atistraye</i>
Ab.G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V.	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

\* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahusreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N.A.V. Plur. बहुश्रेयसीनि *bahusreyasīni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sīne, &c.

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistriṇī</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रिणोः <i>atistriṇoḥ</i>
PLURAL.		
MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई is shortened to इ, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

#### Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding ई ī. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take ई ī. Thus पण्डु *pāṇḍu*, pale; fem. पण्डुः *pāṇḍuḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंग्वी *paṅgvī*. Likewise कुरुः *kurūḥ*, a Kuru; fem. कुरुवी *kuruvī*: some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरुवी *vāmoruvī*.

## Bases in इ i.

## Bases in उ u.

SINGULAR.								
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.		
Base	कवि <i>kaví</i> , poet	मति <i>matí</i> , thought	वारि <i>vári</i> , water	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft		
N.	कविः <i>kaví-h</i>	मतिः <i>matí-h</i>	वारि <i>vári</i>	मृदुः <i>mṛidú-h</i>	मृदुः <i>mṛidú-h</i>	मृदु <i>mṛidú</i>		
A.	कविं <i>kaví-m</i>	मतिं <i>matí-m</i>	वारि <i>vári</i>	मृदुं <i>mṛidú-m</i>	मृदुं <i>mṛidú-m</i>	मृदु <i>mṛidú</i>		
I.	कविना <i>kaví-ná</i>	मत्या <i>maty-á</i>	वारिणा <i>vári-ṇá</i>	मृदुना <i>mṛidú-ná</i>	मृद्व्वा <i>mṛidv-á</i>	मृदुना <i>mṛidú-ná</i>		
D.	कवये <i>kaváy-e</i>	मतये <i>matáy-eor</i> <i>maty-ai</i>	वारिणे <i>vári-ṇe</i>	मृदवे <i>mṛidáv-e</i>	मृदवे <i>mṛidáv-eor</i> <i>mṛidv-ai</i>	मृदुने <i>mṛidú-ne or</i> <i>mṛidáv-e</i>		
Ab. G.	कवेः <i>kavé-h</i>	मतेः <i>maté-h or</i> <i>maty-áh</i>	वारिणः <i>vári-ṇah</i>	मृदोः <i>mṛidó-h</i>	मृदोः <i>mṛidó-h or</i> <i>mṛidv-áh</i>	मृदुनः <i>mṛidú-nah or</i> <i>mṛidó-h</i>		
L.	कवौ <i>kaváu</i>	मतौ <i>matáu or</i> <i>maty-ám</i>	वारिणि <i>vári-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau or</i> <i>mṛidv-ám</i>	मृदुनि <i>mṛidú-ni or</i> <i>mṛidau</i>		
V.	कवे <i>káve</i>	मते <i>máte</i>	वारि <i>vári or</i> <i>váre*</i>	मृदो <i>mṛído</i>	मृदो <i>mṛído</i>	मृदु <i>mṛidu or</i> <i>mṛído*</i>		
DUAL.								
N. A. V.	कवी <i>kaví</i>	मती <i>matí</i>	वारिणी <i>vári-ṇí</i>	मृद्व्वा <i>mṛidú</i>	मृद्व्वा <i>mṛidú</i>	मृदुनी <i>mṛidú-ní</i>		
I. D. Ab.	कविभ्यां <i>kaví-bhyám</i>	मतिभ्यां <i>matí-bhyám</i>	वारिभ्यां <i>vári-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>		
G. L.	कव्योः <i>kavy-óḥ</i>	मत्योः <i>maty-óḥ</i>	वारिणोः <i>vári-ṇoḥ</i>	मृद्वोः <i>mṛidv-óḥ</i>	मृद्वोः <i>mṛidv-óḥ</i>	मृदुनोः <i>mṛidú-noḥa</i> <i>mṛidv-óḥ</i>		
PLURAL.								
N. V.	कवयः <i>kaváy-aḥ</i>	मतयः <i>matáy-aḥ</i>	वारिणि <i>vári-ṇi</i>	मृदवः <i>mṛidáv-aḥ</i>	मृदवः <i>mṛidáv-aḥ</i>	मृदूनि <i>mṛidú-ni</i>		
A.	कवीन् <i>kaví-n</i>	मतीः <i>matí-h</i>	वारिणि <i>vári-ṇi</i>	मृदून् <i>mṛidú-n</i>	मृदूः <i>mṛidú-h</i>	मृदूनि <i>mṛidú-ni</i>		
I.	कविभिः <i>kaví-bhiḥ</i>	मतिभिः <i>matí-bhiḥ</i>	वारिभिः <i>vári-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>		
D. Ab.	कविभ्यः <i>kaví-bhyaḥ</i>	मतिभ्यः <i>matí-bhyaḥ</i>	वारिभ्यः <i>vári-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>		
G.	कवीनां <i>kaví-nám</i> †	मतीनां <i>matí-nám</i>	वारिणां <i>vári-ṇám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>		
L.	कविषु <i>kaví-shu</i>	मतिषु <i>matí-shu</i>	वारिषु <i>vári-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु ‡ <i>mṛidú-shu</i>		

\* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyaṇḍinī Vyāghrapād, as may be seen from the following verse: संबोधने तूज्ञानसस्त्रिरूपं सांतं तथा नांतमयाप्यदंतं । माध्यदिनिर्विष्टं गुणं त्विगते नपुंसके व्याघ्रपदां वारिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and having the accent on these vowels, may throw the accent on नां *nám* in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *mattnám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kāti</i>
Acc.	कति <i>kāti</i>
Instr.	कतिभिः <i>kātibhiḥ</i>
Dat.	कतिभ्यः <i>kātibhyaḥ</i>
Abl.	कतिभ्यः <i>kātibhyaḥ</i>
Gen.	कतीनां <i>kātnām</i>
Loc.	कतिषु <i>kātishu</i>

§ 232. सखि *sākhi*, friend, has two bases :

सखाय *sākhāy* for the Aṅga, i. e. the strong base.

सखि *sākhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sākhā</i>	सखायौ <i>sākhāyau</i>	सखायः <i>sākhāyaḥ</i>
A. सखायं <i>sākhāyam</i>	सखायौ <i>sākhāyau</i>	सखीन् <i>sākhīn</i>
I. सख्या <i>sākhya</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभिः <i>sākhibhiḥ</i>
D. सख्ये <i>sākhye</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyaḥ</i>
Ab. सख्युः <i>sākhyuḥ</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyaḥ</i>
G. सख्युः <i>sākhyuḥ</i>	सख्योः <i>sākhyoḥ</i>	सखीनां <i>sākhīnām</i>
L. सख्यौ <i>sākhyau</i>	सख्योः <i>sākhyoḥ</i>	सखिषु <i>sākhishu</i>
V. सखे <i>sākhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखिषु <i>susakhishu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीतु *pītu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. I. 8, 17). Feminine nouns in short उ u are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

\* Siddh.-Kaum. vol. I. p. 112.



§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátī</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyām</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyāḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ् *asthn*, दध् *dadhn*, सक्थ् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>ákshi</i>	N. A. V. अक्षिणी <i>ákshinī</i>	N. A. V. अक्षीणि <i>ákshīṇi</i>
I. अक्ष्णा <i>akshṇā</i>	I. D. Ab. अक्षिभ्यां <i>ákshibhyām</i>	I. अक्षिभिः <i>ákshibhiḥ</i>
D. अक्ष्णे <i>akshṇé</i>	G. L. अक्ष्णोः <i>akshṇóḥ</i>	D. Ab. अक्षिभ्यः <i>ákshibhyāḥ</i>
Ab. G. अक्ष्णः <i>akshṇāḥ</i>		G. अक्ष्णां <i>akshṇām</i>
L. अक्षिण <i>akshṇi</i> and अक्षणि <i>akshāṇi</i>		L. अक्षिषु <i>ákshishu</i>
V. अक्षे <i>ákshē</i> (or अक्षि <i>ákshi</i> )		

Bases in चृ *ri*, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I.	MASC.	FEM. NEUT.
Base	नप्तृ <i>náptri</i> , grandson	स्वसृ <i>svásrī</i> , sister धातृ <i>dhātrī</i> , providence
N.	नप्ता <i>náptā</i>	स्वसा <i>svásā</i> धातृ <i>dhātrī</i>
A.	नप्तरं <i>náptr-am</i>	स्वसारं <i>svásār-am</i> धातृ <i>dhātrī</i>
I.	नप्त्रि <i>náptr-ā</i>	स्वस्रा <i>svásr-ā</i> धातृया <i>dhātrī-nā</i> or धात्रा <i>dhātrā*</i>
D.	नप्त्रे <i>náptr-e</i>	स्वस्रे <i>svásr-e</i> धातृणे <i>dhātrī-ṇe</i> or धात्रे <i>dhātré</i>
Ab. G.	नप्तृषु <i>náptruḥ</i>	स्वसृषु <i>svásruḥ</i> धातृषु <i>dhātrī-ṇaḥ</i> or धातृषु <i>dhātūḥ</i>
L.	नप्त्रि <i>náptr-i</i>	स्वस्रि <i>svásar-i</i> धातृणि <i>dhātrī-ṇi</i> or धात्रि <i>dhātrī</i>
V.	नप्तृ <i>náptr-ā(r)</i>	स्वसः <i>svásah(r)</i> धातृ <i>dhātrī</i> or धातः <i>dhātāh(r)</i>

\* If चृ *ri* has Udātta and becomes र *r* and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udātta.

## PLURAL.

N. नमरः <i>náptár-ah</i>	स्वसारः <i>svásár-ah</i>	धातृणि <i>dhátrī-ṇi</i>
A. नमृन् <i>náptṛi-n</i>	स्वसृः <i>svásṛi-ḥ</i>	धातृणि <i>dhátrī-ṇi</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhátrī-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátrī-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátrī-bhyaḥ</i>
G. नमृणां <i>náptṛi-ṇām</i>	स्वसृणां <i>svásṛi-ṇām</i> (Ved. <i>svásrām</i> )	धातृणां <i>dhátrī-ṇām</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhátrī-shu</i>

## DUAL.

N.A.V. नमरौ <i>náptár-au</i>	स्वसारौ <i>svásár-au</i>	धातृणौ <i>dhátrī-ṇi</i>
I.D. Ab. नमृभ्यां <i>náptṛi-bhyām</i>	स्वसृभ्यां <i>svásṛi-bhyām</i>	धातृभ्यां <i>dhátrī-bhyām</i>
G.L. नम्रोः <i>náptṛ-oh</i>	स्वस्रोः <i>svásr-oh</i>	धातृणोः <i>dhátrī-ṇoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitṛi*, मातृ *mātrī*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	पितरौ <i>pitár-au</i>	मातरौ <i>mātrāu</i>	पितरः <i>pitár-ah</i>	मातरः <i>mātr-ah</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mātr-am</i>			पितृन् <i>pitṛi-n</i>	मातृः <i>mātrī-ḥ</i>
I. पित्रा <i>pitṛ-ā</i>	मात्रा <i>mātr-ā</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātrī-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātrī-bhiḥ</i>
D. पित्रे <i>pitṛ-é</i>	मात्रे <i>mātr-é</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātrī-bhyaḥ</i>
Ab. पितुः <i>pitūḥ</i>	मातुः <i>mātuḥ</i>	पित्रोः <i>pitṛ-oh</i>	मात्रोः <i>mātr-oh</i>	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātrī-ṇām</i>
G. पितुः <i>pitūḥ</i>	मातुः <i>mātuḥ</i>			पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātrī-shu</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mātr-i</i>	पितरौ <i>pitárau</i>	मातरौ <i>mātarau</i>	पितरः <i>pitárah</i>	मातरः <i>mātarah</i>
V. पितः <i>pitáh(r)</i>	मातः <i>mātah(r)</i>				

After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ त्रि* : दातृ *dātrī*, giver; कर्तृ *kartrī*, doer; त्वष्टृ *tváshṭrī*, carpenter; होतृ *hótrī*, sacrificer; भर्तृ *bhartṛī*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrátrī*, brother; जामातृ *jámātrī*, son-in-law; देवृ *devṛī*, husband's brother; सव्येष्टृ *savyesṭhṛī*, a charioteer; and feminines, such as दुहितृ *duhitṛī*, daughter; ननंदृ *nánandṛī* or नानंदृ *nánandṛī*, husband's sister; यातृ *yátrī*, husband's brother's wife. Most terms of relationship in *चृ णि* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *अr*.

Note—If words in *चृ णि* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ईः; कर्तृ *kartrī*, fem. कर्त्री *kartrī*, like नदी *nadī*.

१ 236. क्रोष्टृ *króshṭu*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *króshṭṛī* (like नमृ *napṛi*).

SINGULAR.	DUAL.	PLURAL.
N. क्रोष्टा <i>krōṣṭā</i>	N.A.V. क्रोष्टारौ <i>krōṣṭārau</i>	N. क्रोष्टारः <i>krōṣṭārah</i>
A. क्रोष्टारं <i>krōṣṭāram</i>		A. क्रोष्टान् <i>krōṣṭān</i>
I. { क्रोष्टुना <i>krōṣṭunā</i> क्रोष्टा <i>krōṣṭā</i>	I.D.Ab. क्रोष्टुभ्यां <i>krōṣṭubhyām</i>	I. क्रोष्टुभिः <i>krōṣṭubhiḥ</i>
D. { क्रोष्टवे <i>krōṣṭave</i> क्रोष्ट्रे <i>krōṣṭre</i>		D.Ab. क्रोष्टुभ्यः <i>krōṣṭubhyaḥ</i>
Ab.G. { क्रोष्टोः <i>krōṣṭoḥ</i> क्रोष्टुः <i>krōṣṭuḥ</i>	G.L. { क्रोष्टोः <i>krōṣṭvoḥ</i> क्रोष्टोः <i>krōṣṭroḥ</i>	G. क्रोष्टूनां <i>krōṣṭūnām</i>
L. { क्रोष्टौ <i>krōṣṭau</i> क्रोष्टरि <i>krōṣṭari</i>		L. क्रोष्टुषु <i>krōṣṭuṣu</i>
V. क्रोष्टो <i>krōṣṭo</i>		

The base क्रोष्ट *krōṣṭri* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he krōṣṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *krōṣṭu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *krōṣṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टन् *krōṣṭān* as Acc. Plur. likewise admit क्रोष्टुम् *krōṣṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *krōṣṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, *nara*, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛṇām* or नृणां *nṛṇām*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A. नरं <i>nāram</i>	नरौ <i>nārau</i>	नृन् <i>nṛin</i>
I. चा <i>nṛā</i>	नृभ्यां <i>nṛbhyām</i> *	नृभिः <i>nṛbhiḥ</i>
D. चे <i>nṛé</i> (Ved. <i>nāre</i> )	नृभ्यां <i>nṛbhyām</i>	नृभ्यः <i>nṛbhyāḥ</i>
Ab. नुः <i>nūḥ</i>	नृभ्यां <i>nṛbhyām</i>	नृभ्यः <i>nṛbhyāḥ</i>
G. नुः <i>nūḥ</i> (Ved. <i>nārah</i> )	नोः <i>nṛóḥ</i>	नृणां <i>nṛṇām</i> or नृणां <i>nṛṇām</i> (Ved. <i>nārdām</i> )
L. नरि <i>nāri</i>	नोः <i>nṛóḥ</i>	नृषु <i>nṛiṣhú</i>
V. नः <i>nāḥ</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

## 2. Bases ending in ञ a and ञ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

\* The accent may be on the first or on the second syllables in the Pada cases beginning with नृ *nṛ* and नृ *nṛ*. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn **कांतः** *kāntaḥ*, **कांता** *kāntā*, **कांतं** *kāntam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.			
	MASC.	FEM.	NEUT.
Base	<b>कांत</b> <i>kāntā</i>	<b>कांता</b> <i>kāntā</i>	<b>कांत</b> <i>kāntā</i>
N.	<b>कांतः</b> <i>kāntāḥ</i>	<b>कांता</b> <i>kāntā</i>	<b>कांतं</b> <i>kāntam</i>
A.	<b>कांतं</b> <i>kāntam</i>	<b>कांतां</b> <i>kāntām</i>	<b>कांतं</b> <i>kāntam</i>
I.	<b>कांतेन</b> <i>kānténa</i>	<b>कांतया</b> <i>kāntáyā</i>	<b>कांतेन</b> <i>kānténa</i>
D.	<b>कांताय</b> <i>kāntāya</i>	<b>कांतयै</b> <i>kāntáyai</i>	<b>कांताय</b> <i>kāntāya</i>
Ab.	<b>कांतात्</b> <i>kāntāt</i>	<b>कांतायाः</b> <i>kāntáyāḥ</i>	<b>कांतात्</b> <i>kāntāt</i>
G.	<b>कांतस्य</b> <i>kāntāsya</i>	<b>कांतायाः</b> <i>kāntáyāḥ</i>	<b>कांतस्य</b> <i>kāntāsya</i>
L.	<b>कांते</b> <i>kānté</i>	<b>कांतायां</b> <i>kāntáyām</i>	<b>कांते</b> <i>kānté</i>
V.	<b>कांत</b> <i>kānta</i>	<b>कांते</b> <i>kānte</i> *	<b>कांत</b> <i>kānta</i>
DUAL.			
N. A. V.	<b>कांतौ</b> <i>kāntau</i>	<b>कांते</b> <i>kānté</i>	<b>कांते</b> <i>kānté</i>
I. D. Ab.	<b>कांताभ्यां</b> <i>kāntābhyām</i>	<b>कांताभ्यां</b> <i>kāntābhyām</i>	<b>कांताभ्यां</b> <i>kāntābhyām</i>
G. L.	<b>कांतयोः</b> <i>kāntāyoḥ</i>	<b>कांतयोः</b> <i>kāntāyoḥ</i>	<b>कांतयोः</b> <i>kāntāyoḥ</i>
PLURAL.			
N. V.	<b>कांताः</b> <i>kāntāḥ</i>	<b>कांताः</b> <i>kāntāḥ</i>	<b>कांतानि</b> <i>kāntāni</i>
A.	<b>कांतान्</b> <i>kāntān</i>	<b>कांताः</b> <i>kāntāḥ</i>	<b>कांतानि</b> <i>kāntāni</i>
I.	<b>कांतेः</b> <i>kāntāḥ</i>	<b>कांताभिः</b> <i>kāntābhiḥ</i>	<b>कांतेः</b> <i>kāntāḥ</i>
D. Ab.	<b>कांतेभ्यः</b> <i>kāntēbhyaḥ</i>	<b>कांताभ्यः</b> <i>kāntābhyaḥ</i>	<b>कांतेभ्यः</b> <i>kāntēbhyaḥ</i>
G.	<b>कांतानां</b> <i>kāntānām</i>	<b>कांतानां</b> <i>kāntānām</i>	<b>कांतानां</b> <i>kāntānām</i>
L.	<b>कांतेषु</b> <i>kāntéshu</i>	<b>कांतासु</b> <i>kāntāsu</i>	<b>कांतेषु</b> <i>kāntéshu</i>

Note—Certain adjectives in **अः** *aḥ*, **आ** *ā*, **अं** *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

*Bases in आ ā, Masculine and Feminine.*

§ 239. These bases are derived immediately from verbs ending in **आ** *ā*, such as **पा** *pā*, **धा** *dhamā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final **आ** *ā* is shortened, and the word declined like **कांतं** *kāntam*.

Āṅga and Pada base **विश्वपा** *viśvapā*, Bha base **विश्वप्** *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like **कांतं** *kāntam* (§ 238).

\* Bases in **आ** *ā*, meaning mother, form their Vocative in **अ** *a*; e.g. **अम्मा** *akka*, **अम्बा** *amba*, **अम्मा** *alla*! But **अम्बाडा** *ambāḍā*, **अम्बाला** *ambāla*, and **अम्बिका** *ambikā* form the regular Vocatives **अम्बाडे** *ambāḍe*, **अम्बाले** *ambāle*, **अम्बिके** *ambike*.

## MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपाः <i>viśvapāḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapāḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपौः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपौः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvapā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvap-am</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker; शंखध्याः *śaṅkha dhmāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in *आ*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौः <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौः <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

## CHAPTER IV.

## DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in *अस्* *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

\* The Sār. i. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives\* in अ a form their feminines in आ ā. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kārakaḥ*, doing, कारिका *kārikā*; इत्यकः *ihatyakaḥ*, present here, इहयिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च्च *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartṛī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ a form their feminine base in ई *ī* (§ 225), instead of आ ā: तृणमयः *trīṇamayāḥ*, made of grass, तृणमयी *trīṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः *gopaḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛigaḥ*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakāraḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*); मनुष्यः *manuṣyaḥ*, man, मनुषी *manuṣī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyetā*, श्वेती *śyentī*; रतः *etaḥ*, variegated, रता *etā* or रनी *entī*; रोहितः *rohitaḥ*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetaḥ*, white, श्वेता *śvetā*; असिता *asitā*, white; पलिता *palitā*, grey-haired.

\* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3. 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus **अजः** *ajah*, goat, forms **अजा** *ajā*. **अश्वः** *aśvah*, horse, forms **अश्वा** *aśvā*.

**बालः** *bālah*, boy, forms **बाला** *bālā*.

**शूद्रः** *śūdrah*, a Śūdra, forms  $\begin{cases} \text{शूद्रा } \textit{śūdrā}, \text{ a woman of the Śūdra caste.} \\ \text{शूद्री } \textit{śūdrī}, \text{ the wife of a Śūdra.} \end{cases}$

**मातुलः** *mātulaḥ*, maternal uncle, forms **मातुली** *mātulī* or **मातुलानी** *mātulānī*, an uncle's wife.

**आचार्यः** *āchāryah*, teacher, forms **आचार्यानी** *āchāryānī*\*, wife of the teacher; but **आचार्या** *āchāryā*, a female teacher.

**पतिः** *patih*, lord, forms **पत्नी** *patnī*, wife, &c.

### Degrees of Comparison.

§ 249. The Comparative is formed by **तर** *tara*, or **ईयस्** *īyas* (§ 206); the Superlative by **तम** *tama*, or **इष्ट** *ishṭha*†. These terminations **तर** *tara* and **तम** *tama* are not restricted in Sanskrit to adjectives. Substantives such as **नृ** *nṛi*, man, form **नृतमः** *nṛitamah*, a thorough man; **स्त्री** *strī*, woman, **स्त्रीतरा** *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, **तर** *tara* and **तम** *tama* may be used. Thus from **पूर्वाह्णे** *pūrvāhṇe*, in the forenoon, **पूर्वाह्णतरे** *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From **पचति** *pachati*, he cooks, **पचतितरां** *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), **पचतितमां** *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. **तर** *tara* and **तम** *tama*, if added to changeable bases, require the Pada base. Thus from **प्राच्** *prāch* (§ 180), **प्राक्तरा** *prāktara*; from **धनिन्** *dhanin* (§ 203), **धनितर** *dhanitara*; from **धनवत्** *dhanavat* (§ 187), **धनवत्तर** *dhanavattara*; from **विद्वस्** *vidvas* (§ 204), **विद्वत्तम** *vidvattama*; from **प्रत्यच्** *pratyach* (§ 181), **प्रत्यक्तरा** *pratyaktara*. There are, however, a few exceptions, such as **दस्युहन्तमः** *dasyuhantamah*, from **दस्युहन्** *dasyuhan*, demon-killer; **सुपथितरः** *supathintarah*, from **सुपथिन्** *supathin*, with good roads.

§ 251. **ईयस्** *īyas* and **इष्ट** *ishṭha* are never added to the secondary suffixes **तृ** *tri*, **मत्** *mat*, **वत्** *vat*, **वल्** *vala*, **विन्** *vin*, **इन्** *in*. If adjectives ending in these suffixes require **ईयः** *īyah* and **इष्ट** *ishṭha*, the suffixes are dropt, and the **ईयः** *īyah* and **इष्ट** *ishṭha* added to the last consonant of the original base. **बलवान्** *balavān*, strong, **बलीयस्** *bal-īyas*, **बलिष्ट** *bal-ishṭha*. **दोग्धृ** *dogdhṛi*, milking, **दोहीयस्** *dohīyas*, **दोहिष्ट** *doh-ishṭha*. **स्रग्विन्** *sragvin*, garlanded, **स्रजीयस्** *sraj-īyas*, more profusely garlanded. **मतिमान्** *matimān*, wise, **मतीयस्** *mat-īyas*, **मतिष्ट** *mat-ishṭha*.

\* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Before **तर** *tara* and **तम** *tama* adjectives retain their accent; before **ईयस्** *īyas* and **इष्ट** *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in **ई** *ī*, derived from masculines, must shorten the **ई** *ī* before **तर** *tara* and **तम** *tama*; **ब्राह्मणी** *brāhmaṇī* forms **ब्राह्मणितरा** *brāhmaṇitarā*. Other feminines in **ई** *ī* or **ऊ** *ū* may or may not shorten their vowels; **स्त्री** *strī* forms **स्त्रीतरा** *strītarā* or **स्त्रितरा** *stritarā*. Also **श्रेयसीतरा** *śreyasītarā* or **श्रेयसितरा** *śreyasitarā*; **विदुषीतरा** *viduṣītarā* or **विदुषितरा** *viduṣitarā* (Pāṇ. VI. 3, 43-45).

१ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad ; पापीयस् *pāp-īyas*, worse ; पापिश् *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिश् <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i>	कनिश् <i>kanishṭha</i>
		or अल्पीयस् <i>alpīyas</i>	अलिश् <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर <i>var</i>	वरीयस् <i>varīyas</i>	वरिश् <i>varishṭha</i>
4. चञ्चु <i>riju</i> , straight	चञ्ज <i>rij</i>	चञ्जीयस् <i>rijīyas</i>	चञ्जिश् <i>rijishṭha</i>
		Vedic रञ्जीयस् <i>rajīyas</i>	रञ्जिश् <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश् <i>kras</i>	क्रशीयस् <i>krasīyas</i>	क्रशिश् <i>krasishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshepīyas</i>	क्षेपिश् <i>kshepishṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिश् <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिश् <i>garishṭha</i>
9. तृप्त <i>tripra</i> , satisfied	त्रप् <i>trap</i>	त्रपीयस् <i>trapīyas</i>	त्रपिश् <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राप् <i>drāgh</i>	द्रापीयस् <i>drāghīyas</i>	द्रापिश् <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव <i>dav</i>	दवीयस् <i>davīyas</i>	दविश् <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रद् <i>dradh</i>	द्रढीयस् <i>dradhīyas</i>	द्रदिश् <i>dradhishṭha</i>
13. परिवृद्ध <i>parivṛḍha</i> , exalted	परिव्रद् <i>parivradh</i>	परिव्रदीयस् <i>parivradhīyas</i>	परिव्रदिश् <i>parivradhishṭha</i>
14. प्रुथु <i>prithu</i> , broad	प्रथ् <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिश् <i>prathishṭha</i>
15. प्रशस्य <i>prasāsya</i> , praiseworthy	अश् <i>śra</i>	श्रेयस् <i>śreyas</i>	श्रेश् <i>śreshṭha</i>
	or ज्य <i>jya</i>	ज्यायस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिश् <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह <i>banh</i>	बंहीयस् <i>banhīyas</i>	बंहिश् <i>banhishṭha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश् <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिश् <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mradiyas</i>	म्रदिश् <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव <i>yav</i>	यवीयस् <i>yavīyas</i>	यविश् <i>yavishṭha</i>
	or कन् <i>kan</i>	कनीयस् <i>kanīyas</i>	कनिश् <i>kanishṭha</i> †
22. वाढ <i>vādha</i> , firm	साध् <i>sādth</i>	साधीयस् <i>sādthīyas</i>	साधिश् <i>sādthishṭha</i> †
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i>	वर्षीयस् <i>varshīyas</i>	वर्षिश् <i>varshishṭha</i>
	or ज्य <i>jya</i>	ज्यायस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृन्द <i>vṛind</i>	वृन्दीयस् <i>vṛindīyas</i>	वृन्दिश् <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविश् <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spsheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिश् <i>hrasishṭha</i>

\* Pāṇ. vi. 4, 162.

† See Pīṭṣūtra, ed. Kielhorn, i. 7; 23 (20).

‡ Pāṇ. v. 3, 63.



## CHAPTER V.

## NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)  
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)  
 3 ३ त्रयः, त्रिः, त्रीणि, *tráyah, tistráh, tríni*, three. (Base त्रि *tri*.)  
 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatváraḥ, chátasrah, chatvtri*, four. (Base चतुर् *chatur*.)  
 5 ५ पञ्च *páncha*, m. f. n. five. (Base पञ्चन् *pañchan*.)  
 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)  
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)  
 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan*.)  
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)  
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)  
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)  
 12 १२ द्वादश *dvādaśa*.  
 13 १३ त्रयोदश *tráyodaśa*.  
 14 १४ चतुर्दश *cháturdaśa*.  
 15 १५ पञ्चदश *pāñchadaśa*.  
 16 १६ षोडश *shóḍaśa*.  
 17 १७ सप्तदश *saptādaśa*.  
 18 १८ अष्टादश *ashṭādaśa*.  
 19 १९ नवदश *nāvadaśa* or  
 जनविंशतिः *janavimśatiḥ*.  
 20 २० विंशतिः *vimśatiḥ*, fem.  
 21 २१ एकविंशतिः *ekavimśatiḥ*.  
 22 २२ द्वाविंशतिः *dvāvimśatiḥ*.  
 23 २३ त्रयोविंशतिः *trayovimśatiḥ*.  
 24 २४ चतुर्विंशतिः *chaturvimśatiḥ*.  
 25 २५ पञ्चविंशतिः *pāñchavimśatiḥ*.  
 26 २६ षड्विंशतिः *shadvimśatiḥ*.  
 27 २७ सप्तविंशतिः *saptavimśatiḥ*.  
 28 २८ अष्टाविंशतिः *ashṭavimśatiḥ*.  
 29 २९ नवविंशतिः *navavimśatiḥ*.  
 30 ३० त्रिंशत् *trimśat*, fem.  
 31 ३१ एकत्रिंशत् *ekatrimśat*.  
 32 ३२ द्वात्रिंशत् *dvātrimśat*.  
 33 ३३ त्रयस्त्रिंशत् *trayastrimśat*.  
 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.  
 35 ३५ पञ्चत्रिंशत् *pāñchatrimśat*.  
 36 ३६ षट्त्रिंशत् *shattrimśat*.  
 37 ३७ सप्तत्रिंशत् *saptatrimśat*.  
 38 ३८ अष्टात्रिंशत् *ashṭatrimśat*.  
 39 ३९ नवत्रिंशत् *navatrimśat*.  
 40 ४० चत्वारिंशत् *chatvārimśat*, fem.  
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.  
 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or  
 द्विचत्वारिंशत् *dvichatvārimśat*.  
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or  
 त्रिचत्वारिंशत् *trichatvārimśat*.  
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.  
 45 ४५ पञ्चचत्वारिंशत् *pāñchachatvārimśat*.  
 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.  
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.  
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or  
 अष्टचत्वारिंशत् *ashṭachatvārimśat*.  
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.  
 50 ५० पञ्चाशत् *pāñchāśat*, fem.  
 51 ५१ एकपञ्चाशत् *ekapāñchāśat*.  
 52 ५२ द्वापञ्चाशत् *dvāpāñchāśat* or  
 द्विपञ्चाशत् *dvipāñchāśat*.  
 53 ५३ त्रयःपञ्चाशत् *trayahpāñchāśat* or  
 त्रिपञ्चाशत् *tripāñchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.  
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.  
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.  
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.  
 58 ५८ अष्टपंचाशत् *aṣṭapañchāśat* or  
 अष्टपंचाशत् *aṣṭapañchāśat*.  
 59 ५९ नवपंचाशत् *navapañchāśat*.  
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.  
 61 ६१ एकषष्टिः *ekashashṭiḥ*.  
 62 ६२ द्वाषष्टिः *dvāshashṭiḥ* or  
 द्विषष्टिः *dvishashṭiḥ*.  
 63 ६३ त्रयःषष्टिः *trayaḥshashṭiḥ* or  
 त्रिषष्टिः *trishashṭiḥ*.  
 64 ६४ चतुष्पष्टिः *chatushshashṭiḥ*.  
 65 ६५ पंचषष्टिः *pañchashashṭiḥ*.  
 66 ६६ षट्षष्टिः *ṣaṭshashṭiḥ*.  
 67 ६७ सप्तषष्टिः *saptashashṭiḥ*.  
 68 ६८ अष्टषष्टिः *aṣṭāshashṭiḥ* or  
 अष्टषष्टिः *aṣṭashashṭiḥ*.  
 69 ६९ नवषष्टिः *navashashṭiḥ*.  
 70 ७० सप्ततिः *saptatiḥ*, fem.  
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.  
 72 ७२ द्वासप्ततिः *dvāsaptatiḥ* or  
 द्विसप्ततिः *disaptatiḥ*.  
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or  
 त्रिसप्ततिः *trisaptatiḥ*.  
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.  
 75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.  
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.  
 78 ७८ अष्टसप्ततिः *aṣṭāsaptatiḥ* or  
 अष्टसप्ततिः *aṣṭasaptatiḥ*.  
 79 ७९ नवसप्ततिः *navasaptatiḥ*.  
 80 ८० अशीतिः *aśītiḥ*.  
 81 ८१ एकाशीतिः *ekāśītiḥ*.  
 82 ८२ द्वाशीतिः *dvyaśītiḥ*.  
 83 ८३ त्र्यशीतिः *tryaśītiḥ*.  
 84 ८४ चतुरशीतिः *chaturaśītiḥ*.  
 85 ८५ पंचाशीतिः *pañchāśītiḥ*.  
 86 ८६ षडशीतिः *ṣaḍaśītiḥ*.  
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.  
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.  
 89 ८९ नवाशीतिः *navāśītiḥ*.  
 90 ९० नवतिः *navatiḥ*.  
 91 ९१ एकनवतिः *ekanavatiḥ*.  
 92 ९२ द्वानवतिः *dvānavatiḥ* or  
 द्विनवतिः *divinavatiḥ*.  
 93 ९३ त्रयोनवतिः *trayonavatiḥ* or  
 त्रिनवतिः *trinavatiḥ* (not त्र न).  
 94 ९४ चतुर्नवतिः *chaturnavatiḥ*.  
 95 ९५ पंचनवतिः *pañchanavatiḥ*.  
 96 ९६ षण्णवतिः *ṣaṇṇavatiḥ*.  
 97 ९७ सप्तनवतिः *saptanavatiḥ*.  
 98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or  
 अष्टनवतिः *aṣṭanavatiḥ*.  
 99 ९९ नवनवतिः *navanavatiḥ* or  
 जनशतं *janaśatam*.

100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as-a com-pound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.

102 १०२ द्वाधिकं शतं *dvādhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryādhikam śatam* or त्रिशतं *triśatam*.

104 १०४ चतुरधिकं शतं *chaturādhikam śatam* or चतुःशतं *chatuḥśatam*.

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchaśatam*.

106 १०६ षडधिकं शतं *ṣaḍādhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. VI. 3, 49.)

109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.  
 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.  
 or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.  
 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.  
 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.  
 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.  
 115 ११५ पञ्चदशाधिकं शतं *pañcadaśādhikam śatam* or पञ्चदशं शतं *pañcadaśam śatam*.  
 116 ११६ षोडशाधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.  
 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.  
 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.  
 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.  
 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* \*.  
 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* \*, &c.  
 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* \*.  
 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* \*.  
 150 १५० पञ्चाशदधिकं शतं *pañcāśadadhikam śatam* or पञ्चाशं शतं *pañcāśam śatam* \*  
 or सार्धशतं *sārdhaśatam*, 100 +  $\frac{1}{2}$  (hundred).  
 160 १६० षष्ठ्यधिकं शतं *ṣuṣṭyadhikam śatam* or षष्ठिशतं *ṣaṣṭiśatam*.  
 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.  
 180 १८० अशीत्यधिकं शतं *aṣṭītyadhikam śatam* or अशीतिशतं *aṣṭiśatam*.  
 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.  
 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.  
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.  
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuṣśatam*.  
 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.  
 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.  
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.  
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.  
 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.  
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasraṇ*  
 neut. and masc.†  
 2000 २००० द्वे सहस्रे *dve sahasre*.  
 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.  
 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

\* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśa sahasram*, &c.  
 † Siddh.-Kaum. vol. 11. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.\*, or नियुतं *niyutam*, neut. and masc.†  
One million, प्रयुतं *prayutam*, neut. or masc.\*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महाबुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or पार्श्व *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnaviṁśatiḥ* or एकोनविंशतिः *ekonaviṁśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnaviṁśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

#### Declension of Cardinals.

SINGULAR.		एक <i>eka</i> , one.		PLURAL.	
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ēkaḥ</i>	एका <i>ēkā</i>	एकं <i>ēkam</i>	एके <i>ēke</i>	एकाः <i>ēkāḥ</i>	एकानि <i>ēkāni</i>
A. एकं <i>ēkam</i>	एकां <i>ēkāṁ</i>	एकं <i>ēkam</i>	एकान् <i>ēkān</i>	एकाः <i>ēkāḥ</i>	एकानि <i>ēkāni</i>
I. एकेन <i>ēkena</i>	एकया <i>ēkayā</i>	एकेन <i>ēkena</i>	एकैः <i>ēkaiḥ</i>	एकाभिः <i>ēkābhiḥ</i>	एकैः <i>ēkaiḥ</i>
D. एकस्मै <i>ēkasmāi</i>	एकस्यै <i>ēkasyai</i>	एकस्मै <i>ēkasmāi</i>	एकेभ्यः <i>ēkebhyaḥ</i>	एकाभ्यः <i>ēkābhyaḥ</i>	एकेभ्यः <i>ēkebhyaḥ</i>
Ab. एकस्मात् <i>ēkasmāt</i>	एकस्याः <i>ēkasyāḥ</i>	एकस्मात् <i>ēkasmāt</i>	एकेभ्यः <i>ēkebhyaḥ</i>	एकाभ्यः <i>ēkābhyaḥ</i>	एकेभ्यः <i>ēkebhyaḥ</i>
G. एकस्य <i>ēkasya</i>	एकस्याः <i>ēkasyāḥ</i>	एकस्य <i>ēkasya</i>	एकेषां <i>ēkeśhām</i>	एकासां <i>ēkāśām</i>	एकेषां <i>ēkeśhām</i>
L. एकस्मिन् <i>ēkasmin</i>	एकस्यां <i>ēkasyām</i>	एकस्मिन् <i>ēkasmin</i>	एकेषु <i>ēkeśhu</i>	एकासु <i>ēkāsu</i>	एकेषु <i>ēkeśhu</i>
V. एक <i>ēka</i>	एके <i>ēke</i>	एक <i>ēka</i>	एके <i>ēke</i>	एकाः <i>ēkāḥ</i>	एकानि <i>ēkāni</i>

\* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā xvii. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

MASC.	DUAL.	NEUT.
	FEM.	
N. A. V. द्वौ <i>dvau</i>	द्वे <i>dvē</i>	द्वे <i>dvē</i>
I. D. Ab. द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L. द्वयोः <i>dvāyoḥ</i>	द्वयोः <i>dvāyoḥ</i>	द्वयोः <i>dvāyoḥ</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V. त्रयः <i>trāyaḥ</i>	तिस्रः <i>tisráḥ</i> (Pāṇ. VI. I, 166)	त्रीणि <i>trīṇi</i>
A. त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I. त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisrībhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab. त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisrībhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G. त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i> )	तिसृणां <i>tisrīṇām</i> †	त्रयाणां <i>trayāṇām</i>
L. त्रिषु <i>trishu</i>	तिसृषु <i>tisrīshu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatsri*.

N. V. चत्वारः <i>chatvāraḥ</i> (Pāṇ. VII. I, 98)	चतस्रः <i>chātasraḥ</i>	चत्वारि <i>chatvāri</i>
A. चतुरः <i>chatúraḥ</i> (Pāṇ. VI. I, 167)	चतस्रः <i>chātasraḥ</i> *	चत्वारि <i>chatvāri</i>
I. चतुर्भिः <i>chatúrbbhiḥ</i>	चतसृभिः <i>chatsarībhiḥ</i>	चतुर्भिः <i>chatúrbbhiḥ</i>
D. Ab. चतुर्भ्यः <i>chatúrbbhyaḥ</i>	चतसृभ्यः <i>chatsarībhyaḥ</i>	चतुर्भ्यः <i>chatúrbbhyaḥ</i>
G. चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatsarīṇām</i> †	चतुर्णां <i>chaturṇām</i>
L. चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatsarīshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्चन *pañchan*, five. षष् *shash*, six. अष्टन *ashṭan*, eight.

N. A. V. पञ्च <i>pañcha</i>	षट् <i>shát</i>	अष्टौ <i>ashṭáu</i> or अष्ट <i>ashṭá</i>
I. पञ्चभिः <i>pañchābhiḥ</i> †	षड्भिः <i>shāḍbbhiḥ</i>	अष्टाभिः <i>ashṭābhiḥ</i> or अष्टभिः <i>ashṭābhiḥ</i> ‖
D. Ab. पञ्चभ्यः <i>pañchābhyaḥ</i>	षड्भ्यः <i>shāḍbbhyaḥ</i>	अष्टाभ्यः <i>ashṭābhyaḥ</i> or अष्टभ्यः <i>ashṭābhyaḥ</i>
G. पञ्चानां <i>pañchānām</i> ¶	षड्णां <i>shāḍṇām</i> ¶	अष्टानां <i>ashṭānām</i> ¶
L. पञ्चसु <i>pañchásu</i>	षट्सु <i>shatsú</i>	अष्टसु <i>ashṭásu</i> or अष्टसु <i>ashṭásu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

\* Not तिस्रः *tisrīḥ*, nor चतस्रः *chatsarīḥ*. (Accent, Pāṇ. VI. I, 167, vārt.; VII. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatsarīṇām* (Pāṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. VI. I, 180; 181.

‖ Pāṇ. VI. I, 172.

¶ Pāṇ. VII. I, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals.  
Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣhaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇān*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalaṇi*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्ब्रह्मैः *pañchāśadbhir hayaiḥ*, with fifty horses.

५ 259.

## Ordinals.

प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrīmāḥ, ḍ, am,</i>	
आदिमः, °मा, °मं, <i>ādimāḥ, ḍ, am,</i>	
द्वितीयः, °या, °यं, <i>dvitīyāḥ, ḍ, am,</i>	the second.
तृतीयः, °या, °यं, <i>tritīyāḥ, ḍ, am,</i>	the third.
चतुर्थः, °थी, °थं, <i>chaturthāḥ, ḍ, am,</i>	} the fourth.
तुरीयः, °या, °यं, <i>turīyāḥ, ḍ, am,</i>	
तुर्थः, °थी, °थं, <i>tūryāḥ, ḍ, am,</i>	
पंचमः, °मी, °मं, <i>pañchamāḥ, ḍ, am,</i>	the fifth.
षष्ठः, °ष्ठी, °ष्ठं, <i>ṣaṣṭhāḥ, ḍ, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamāḥ, ḍ, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ḍ, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamāḥ, ḍ, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamāḥ, ḍ, am,</i>	the tenth.
एकादशः, °शी, °शं, <i>ekādaśāḥ, ḍ, am,</i>	the eleventh.
नवदशः, °शी, °शं, <i>navadaśāḥ, ḍ, am,</i>	} the nineteenth.
ऊनविंशः, °शी, °शं, <i>ūnaviṃśāḥ, ḍ, am,</i>	
ऊनविंशतितमः, °मी, °मं, <i>ūnaviṃśatitamāḥ, ḍ, am,</i>	
विंशः, °शी, °शं, <i>viṃśāḥ, ḍ, am</i> (Pāṇ. v. 2, 56),	} the twentieth.
विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ḍ, am,</i>	
त्रिंशः, °शी, °शं, <i>triṃśāḥ, ḍ, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ḍ, am,</i>	
चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ḍ, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamāḥ, ḍ, am,</i>	
पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ḍ, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ḍ, am,</i>	

षष्टितमः *shashṭitamāh*, the sixtieth \*.

एकषष्टितमः *ekashashṭitamāh*,  
एकषष्टः *ekashashṭāh*, } the sixty-first.

सप्ततितमः *saptatitamāh*, the seventieth.

एकसप्ततितमः *ekasaptatitamāh*,  
एकसप्ततः *ekasaptatāh*, } the seventy-first.

अशीतितमः *aśītitamāh*, the eightieth.

एकाशीतितमः *ekāśītitamāh*,  
एकाशीतः *ekāśītāh*, } the eighty-first.

नवतितमः, °नी, °मं, *navatitamāh*, *ī*, *am*, the ninetieth.

एकनवतितमः *ekanavatitamāh*,  
एकनवतः *ekanavatāh*, } the ninety-first.

शततमः, °नी, °मं, *śatatamāh*, *ī*, *am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatatamāh*, the hundred and first.

सहस्रतमः *sahasratamāh*, the thousandth.

§ 260.

*Numerical Adverbs and other Derivatives.*

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पञ्चकृत् *pañchakṛitvaḥ*, five times.

षट्कृत् *ṣaṭkṛitvaḥ*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेधा *dveddhā*, in two ways.

त्रिधा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c. (or षड्धा?)

एकशः *ekaśaḥ*, one-fold.

द्विशः *dviśaḥ*, two-fold.

त्रिशः *triśaḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭhayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

\* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

## CHAPTER VI.

## PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

*Personal Pronouns.*

Base (in composition) मद् *mad* and  
अस्मद् *asmad*.

Base (in composition) त्वद् *tavad* and  
युष्मद् *yushmad*.

## SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mám</i> , मा <i>má</i> , me	त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee
I. मया <i>máyá</i> , by me	त्वया <i>tváyá</i> , by thee
D. मह्यं <i>máhyam</i> , मे <i>me</i> , to me	तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mát</i> , from me	त्वत् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	तव <i>táva</i> , ते <i>te</i> , of thee
L. मयि <i>máyí</i> , in me	त्वयि <i>tváyí</i> , in thee

## DUAL.

N. आवां <i>ávám</i> , we two	युवां <i>yuvám</i> , you two
A. आवां <i>ávám</i> , नौ <i>nau</i> , us two	युवां <i>yuvám</i> , वां <i>vám</i> , you two
I. आवाभ्यां <i>ávábhyám</i> , by us two	युवाभ्यां <i>yuvábhyám</i> , by you two
D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two
Ab. आवाभ्यां <i>ávábhyám</i> , from us two	युवाभ्यां <i>yuvábhyám</i> , from you two
G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two
L. आवयोः <i>áváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

## PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us	युष्मान् <i>yushmán</i> , वः <i>vah</i> , you
I. अस्माभिः <i>asmábbhiḥ</i> , by us	युष्माभिः <i>yushmábbhiḥ</i> , by you
D. अस्मभ्यं <i>asmábhyaṃ</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmábhyaṃ</i> , वः <i>vah</i> , to you
Ab. अस्मात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्माकं <i>asmákaṃ</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmákaṃ</i> , वः <i>vah</i> , of you
L. अस्मासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.



§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáh</i>	सा <i>sá</i>	तत् <i>tát</i>	ते <i>té</i>	ताः <i>táh</i>	तानि <i>táni</i>
A. तं <i>tám</i>	तां <i>tám</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táh</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया <i>táyá</i>	तेन <i>téna</i>	तैः <i>taih</i>	ताभिः <i>tábhih</i>	तैः <i>taih</i>
D. तस्मै <i>tásmai</i>	तस्यै <i>tásyai</i>	तस्मै <i>tásmai</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
Ab. तस्मात् <i>tásmát</i>	तस्याः <i>tásyāḥ</i>	तस्मात् <i>tásmát</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
G. तस्य <i>tásya</i>	तस्याः <i>tásyāḥ</i>	तस्य <i>tásya</i>	तेषां <i>téshām</i>	तासां <i>tásām</i>	तेषां <i>téshām</i>
L. तस्मिन् <i>tásmin</i>	तस्यां <i>tásyām</i>	तस्मिन् <i>tásmin</i>	तेषु <i>téshu</i>	तासु <i>tásu</i>	तेषु <i>téshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>	ते <i>té</i>	ते <i>té</i>
I. D. Ab. ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syáh</i>	स्या <i>syá</i>	त्यत् <i>tyát</i>	त्ये <i>tyé</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
A. त्वं <i>tyám</i>	त्वां <i>tyám</i>	त्यत् <i>tyát</i>	त्वान् <i>tyán</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
I. तेन <i>tyéna</i>	तया <i>tyáyá</i>	तेन <i>tyéna</i>	तैः <i>tyaih</i>	त्याभिः <i>tyábhih</i>	तैः <i>tyaih</i>
D. तस्मै <i>tyásmai</i>	तस्यै <i>tyásyai</i>	तस्मै <i>tyásmai</i>	तेभ्यः <i>tyébhyaḥ</i>	ताभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
Ab. तस्मात् <i>tyásmát</i>	तस्याः <i>tyásyāḥ</i>	तस्मात् <i>tyásmát</i>	तेभ्यः <i>tyébhyaḥ</i>	ताभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
G. तस्य <i>tyásya</i>	तस्याः <i>tyásyāḥ</i>	तस्य <i>tyásya</i>	तेषां <i>tyéshām</i>	तासां <i>tyásām</i>	तेषां <i>tyéshām</i>
L. तस्मिन् <i>tyásmin</i>	तस्यां <i>tyásyām</i>	तस्मिन् <i>tyásmin</i>	तेषु <i>tyéshu</i>	तासु <i>tyásu</i>	तेषु <i>tyéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tyau</i>	त्ये <i>tyé</i>	त्ये <i>tyé</i>
I. D. Ab. ताभ्यां <i>tyábhyām</i>	ताभ्यां <i>tyábhyām</i>	ताभ्यां <i>tyábhyām</i>
G. L. तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>

#### Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *íya*.

मदीयः, °या, °यं, *madíyah, yá, yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah, yá, yam*, thine.

तदीयः, °या, °यं, *tadíyah, yá, yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah, yá, yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah, yá, yam*, your.

तदीयः, °या, °यं, *tadíyah, yá, yam*, their.

Other derivative possessive pronouns are मामकः\* *mámakah*, mine; तवकः *távakah*, thine; अस्माकः *ásmakah*, our; यौष्माकः *yaushmákah*, your. Likewise

\* Pāṇ. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmākīnaḥ*, mine ; तावकीनः *tāvakīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; यौष्माकीणः *yaushmākīṇaḥ*, your.

### Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्वान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्वती *svayam vṛitavattī*, she chose it herself ; स्वयं वृत्वंतः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मना पश्य *ātmānām ātmānā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *ātmano dosham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *ātmano deśam āgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *sváh, svá, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

### Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>esháh</i>	एषा <i>eshá</i>	एतत् <i>etút</i>	एते <i>eté</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
A. एतं <i>etám</i>	एतां <i>etám</i>	एतत् <i>etút</i>	एतान् <i>etán</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
I. एतेन <i>eténa</i>	एतया <i>etáyā</i>	एतेन <i>eténa</i>	एतैः <i>etáḥ</i>	एताभिः <i>etábhiḥ</i>	एतैः <i>etáḥ</i>
D. एतस्मै <i>etásmai</i>	एतस्यै <i>etásyai</i>	एतस्मै <i>etásmai</i>	एतेभ्यः <i>etébhyaḥ</i>	एताभ्यः <i>etábhyaḥ</i>	एतेभ्यः <i>etébhyaḥ</i>
Ab. एतस्मात् <i>etásmāt</i>	एतस्याः <i>etásyāḥ</i>	एतस्मात् <i>etásmāt</i>	एतेभ्यः <i>etébhyaḥ</i>	एताभ्यः <i>etábhyaḥ</i>	एतेभ्यः <i>etébhyaḥ</i>
G. एतस्य <i>etásya</i>	एतस्याः <i>etásyāḥ</i>	एतस्य <i>etásya</i>	एतेषां <i>etéshām</i>	एतासां <i>etásām</i>	एतेषां <i>etéshām</i>
L. एतस्मिन् <i>etásmin</i>	एतस्यां <i>etásyām</i>	एतस्मिन् <i>etásmin</i>	एतेषु <i>etéshu</i>	एतासु <i>etásu</i>	एतेषु <i>etés'hu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. एतौ <i>etaú</i>	एते <i>eté</i>	एते <i>eté</i>
I. D. Ab. एताभ्यां <i>etábhyām</i>	एताभ्यां <i>etábhyām</i>	एताभ्यां <i>etábhyām</i>
G. L. एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. 1, 17 I.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayám</i>	इयं <i>iyám</i>	इदं <i>idám</i>	इमे <i>imé</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
A. इमं <i>imám</i>	इमां <i>imám</i>	इदं <i>idám</i>	इमान् <i>imán</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
I. अनेन <i>anéna</i>	अनया <i>anáyā</i>	अनेन <i>anéna</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmaí</i>	अस्यै <i>asyái</i>	अस्मै <i>asmaí</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
Ab. अस्मात् <i>asmát</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmát</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
G. अस्य <i>asyá</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyá</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	एषां <i>eshām</i>
L. अस्मिन् <i>asmín</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmín</i>	एषु <i>eshú</i>	आसु <i>ásu</i>	एषु <i>eshú</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V. इमौ <i>imau</i>		इमे <i>imé</i>	इमे <i>imé</i>
I.D.Ab. आभ्यां <i>ābhyām</i>		आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L. अनयोः <i>anāyoḥ</i>		अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

	SINGULAR. MASC.	FEM.	NEUT.	PLURAL. MASC.	FEM.	NEUT.
A. एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>		A. एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I. एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>				

	MASC.	DUAL. FEM.	NEUT.
A. एनौ <i>enau</i>		एने <i>ene</i>	एने <i>ene</i>
G.L. एनयोः <i>enāyoḥ</i>		एनयोः <i>enāyoḥ</i>	एनयोः <i>enāyoḥ</i>

Ex. एनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpayā*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anāyoḥ pavitram kulam, enāyoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR. MASC.	FEM.	NEUT.
N. असौ <i>asau</i>		असौ <i>asau</i>	अदः <i>adāḥ</i>
A. अमुं <i>amūm</i>		अमूं <i>amūm</i>	अदः <i>adāḥ</i>
I. अमुना <i>amūnā</i>		अमुया <i>amuyā</i> (Rv. I. 29, 5)	अमुना <i>amūnā</i>
D. अमुस्मै <i>amúshmai</i>		अमुयै <i>amúshyai</i>	अमुस्मै <i>amúshmai</i>
Ab. अमुस्मात् <i>amúshmāt</i>		अमुष्याः <i>amúshyāḥ</i>	अमुस्मात् <i>amúshmāt</i>
G. अमुष्य <i>amúshya</i>		अमुष्याः <i>amúshyāḥ</i>	अमुष्य <i>amúshya</i>
L. अमुष्मिन् <i>amúshmin</i>		अमुष्यां <i>amúshyām</i>	अमुष्मिन् <i>amúshmin</i>
	PLURAL. MASC.	FEM.	NEUT.
N. अस्मी <i>amī</i>		असूः <i>amūḥ</i>	अस्मिन् <i>amūni</i>
A. अस्मून् <i>amūn</i>		असूः <i>amūḥ</i>	अस्मिन् <i>amūni</i>
I. अस्मीभिः <i>amībhiḥ</i>		अस्मूभिः <i>amūbhiḥ</i>	अस्मीभिः <i>amībhiḥ</i>
D.Ab. अस्मीभ्यः <i>amībhyāḥ</i>		अस्मूभ्यः <i>amūbhyāḥ</i>	अस्मीभ्यः <i>amībhyāḥ</i>
G. अस्मीषां <i>amīśhām</i>		अस्मूषां <i>amūśhām</i>	अस्मीषां <i>amīśhām</i>
L. अस्मीषु <i>amīśhu</i>		अस्मूषु <i>amūśhu</i>	अस्मीषु <i>amīśhu</i>

	DUAL. MASC. FEM. NEUT.	
N.A.V. अमू <i>amū</i>		I.D.Ab. अमूभ्यां <i>amūbhyām</i>
		G.L. अमूयोः <i>amūyoḥ</i>

*Relative Pronoun.*§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yád</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yáih</i>	याभिः <i>yábhih</i>	यैः <i>yáih</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáh</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáh</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmín</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmín</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yáu</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

*Interrogative Pronouns.*§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>kád</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>káih</i>	काभिः <i>kábhih</i>	कैः <i>káih</i>
D. कस्मै <i>kásmai</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmai</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmát</i>	कस्याः <i>kásyáh</i>	कस्मात् <i>kásmát</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáh</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmín</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmín</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kaú</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhih*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706.)

*Compound Pronouns.*

§ 275. By adding दृश् *drīś*, दृश *drīśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādrīśa*, तादृक्ष *tādrīksha*, such like.

एतादृश् *etādriś*, एतादृश *etādrīśa*, एतादृक्ष *etādrīksha*, this like.

यादृश् *yādriś*, यादृश *yādrīśa*, यादृक्ष *yādrīksha*, what like.

इदृश् *īdriś*, इदृश *īdrīśa*, इदृक्ष *īdriśa*, this like.

कीदृश् *kīdriś*, कीदृश *kīdrīśa*, कीदृक्ष *kīdrīksha*, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādrīk*, m. n.; तादृशी *tādrīśī*, f.; or तादृशः, °शी, °शं, *tādrīśah, ī, am*. Similarly formed are मादृश *mādrīśa*, त्वदृश *tvādrīśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>īyat</i> , so much,	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much?	

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kiñchit*, some one; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kiñchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, *yo yah, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

*Pronominal Adjectives.*

§ 278. Under the name of *Sarvandman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *simā*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पृ: *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kāś. I. I, 35); ग्रामयोरंतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoh</i>	सर्वेषां <i>sārvēśhām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoh</i>	सर्वेषु <i>sārvēshu</i>
V. सर्वं <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>
A. सर्वा <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>

I. सर्वया <i>sárvayā</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभिः <i>sárvābhiḥ</i>
D. सर्वस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyaḥ</i>
Ab. सर्वस्याः <i>sárvasyāḥ</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyaḥ</i>
G. सर्वस्याः <i>sárvasyāḥ</i>	सर्वयोः <i>sárvayoh</i>	सर्वासाम् <i>sárvāsām</i>
L. सर्वस्यां <i>sárvasyām</i>	सर्वयोः <i>sárvayoh</i>	सर्वानाम् <i>sárvānām</i>

## NEUTER.

## SINGULAR.

## DUAL.

## PLURAL.

N. A. V. सर्वे *sárvam*सर्वे *sárve*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *त* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoh*;

उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

## MASCULINE.

## SINGULAR.

## PLURAL.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्वे *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

## SINGULAR.

## DUAL.

## PLURAL.

N. पूर्वेः *pūrvāḥ*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वौ *pūrvāḥ*A. पूर्वं *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrvēṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoh*पूर्वेषां *pūrvēśhām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वम् *pūrvam*पूर्वयोः *pūrvayoh*पूर्वेषु *pūrvēshu*

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in त्रय *taya*; त्रितयः *tritayah*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in यया; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmāi</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वेः *māsapūrvāḥ*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. 1, 30). Likewise in Dvandvas; पूर्वोपराणां *pūrvoparāṇām*, of former and later persons (Pāṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इ; पूर्वोपरे *pūrvopare* or पूर्वोपराः *pūrvoparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. 1, 28).

#### Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.

2. त्र *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दानि *dānīm*.

4. तात् *tāt*, with a locative meaning.



5. या *thā*, with a meaning of modality; likewise थं *tham* and थथा *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me. अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *pūrvatah*, before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides. परितः *paritah*, all round. ग्रामतः *grāmatah*, from the village. अज्ञानतः *ajñānatah*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with, and सत्वं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhastāt*, below. उपरिष्ठात् *uparishṭāt*, above.

5. या *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly (?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or थथा *tha*, in अथ *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttarā*. अंतरा *antarā* (or रे *-ram*, or रे *-re*, or रेण *-reṇa*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *paścā*, behind, (or पश्चात् *paścāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृथा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हिं *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.

तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

## CHAPTER VII.

### CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.  
Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)

Ex. ददाति *daddti*, he gives.

2. The *Ātmane-pada*, i.e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.)

Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममति *grāmam atati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पंदते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *ñ-it* or *anudātta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e.g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like द्रायते *trāyate*, he protects, are Ātmanepadin (i.e. used in the Ātmanepada), though they govern an accusative; e.g. द्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *ni*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati*\*, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्ट *avardhishṭa*, Âtm. he grew. (Pāṇ. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in ञाय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

### I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
The Present (Lat)	भवामि <i>bhávāmi</i>	भवे <i>bhāve</i>
The Imperfect (Lat)	अभवं <i>ābhavam</i>	अभवे <i>ābhave</i>
The Optative (Lit)	भवेयं <i>bhāveyam</i>	भवेय <i>bhāveya</i>
The Imperative (Lot)	भवानि <i>bhāvāni</i>	भवे <i>bhāvai</i>

### II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
The Reduplicated Perfect (Lit)	बभूव <i>babhúva</i>	बभूवे <i>babhúve</i>
The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayām babhúva</i>	चोरयां बभूवे <i>chorayām babhúve</i>
The First Aorist (Lun)	अबोधिशं <i>ābodhisham</i>	अभविशि <i>ābhavishi</i>
The Second Aorist (Lun)	अभूव <i>ābhúvam</i>	असिचे <i>āsiche</i>
The Future (Lrit)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishyē</i>

\* Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

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|--|-----------------------------|----------------------------|
| 10. The Conditional (Lṛin)                         | अभविष्यं <i>ābhaviṣhyam</i> | अभविष्ये <i>ābhaviṣhye</i> |
| 11. The Periphrastic Future (Luṭ)                  | भवितास्मि <i>bhavitāsmi</i> | भविताहे <i>bhavitāhe</i>   |
| 12. The Benedictive (Āsír līn)                     | भूयासं <i>bhūyāsam</i>      | भविषीय <i>bhaviṣhyā</i>    |
| 13. The Subjunctive (Leṭ) occurs in the Veda only. |                             |                            |

*Signification of the Tenses and Moods.*

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e. g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i. e. go thou to the village.
  - Wish ; e. g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
  - Inquiring ; e. g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
  - Supposition (*sambhāvana*) ; e. g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
  - Condition ; e. g. दंडश्चेन्न भवेल्लोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yaḥ paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्र हृद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmans let one give that to them not niggardly.
  - It is used in relative dependent sentences ; e. g. यच्च त्वमेवं कुर्या न अहमे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निंदेरन्नाश्चर्यं *yat tādṛśāḥ kṛṣṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e. g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e. g. इच्छामि भवान्भुंक्तां *ichchhāmi bhavān bhunktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i. e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e. g. देवश्चेद्वपिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pân. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svvṛiṣṭiś ched abhavishyat tadd subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां श्वः प्रयातासि *ayodhyām śvaḥ prayâtāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

## CHAPTER VIII.

### SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrāś*, भ्राश् *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, तस् *tras*, तुद् *truḍ*, लश् *lash* belong to the Bhû and Div classes; भ्राशते *bhrāśate* or भ्राश्यते *bhrāśyate*, &c. (Pân. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pân. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-māḥ*, we search; अचिनुम *āchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-ūḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

I. Bases which in the modified tenses end in **अ a**.

II. Bases which in the modified tenses end in any letter but **अ a**.

This second division is subdivided into,

II a. Bases which insert **नु nu**, **उ u**, or **नी ní**, between the root and the terminations.

II b. Bases which take the terminations without any intermediate element.

### I. First Division.

§ 296. The first division comprises four classes:

1. The Bhû class (the first with native grammarians, and called by them **भ्वादि bhvâdi**, because the first verb in their lists is **भू bhû**, to be).

a. **अ a** is added to the last letter of the root.

b. The vowel of the root takes Guṇa, where possible (i.e. long or short *i, u, ri*, if final ; short *i, u, ri, li*, if followed by one consonant).

Ex. **बुध् budh**, to know; **बोधति bôdh-a-ti**, he knows. **भू bhû**, to be; **भवति bhâv-a-ti**, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, **भावयति bhâvâtyati**, he causes to be; desideratives, **बुभूषति bûbhûshati**, he wishes to be, from **भू bhû**; intensives in the Âtmanepada, **वेभिद्यते bebhidyâte**, he cuts much; and denominatives, **नमस्यति namasyâti**, he worships, **लोहितायति lohîtâyâti**, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them **तुदादि tudâdi**, because the first root in their lists is **तुद् tud**, to strike).

a. **अ a** is added to the last letter of the root.

b. Before this **अ a**, final **इ i** and **ई î** are changed to **इय iy**.

**उ u** and **ऊ ū** to **उव uv**.

**रि ri** to **रिय riy**.

**रि ri** to **इर ir** (§ 110).

Ex. **तुद् tud**, to strike; **तुदति tud-â-ti**. **रि ri**, to go; **रियति riy-â-ti**. **नू nû**, to praise; **नुवति nuv-â-ti**. **मृ mṛi**, to die; **म्रियते mriy-â-te**. **कृ krî**, to scatter; **किरति kir-â-ti**.

Note—The accent in verbs of the Tud class rests on the intermediate **अ a**; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them **दिवादि divâdi**, because the first root in their lists is **दिद् div**, to play).

a. **य ya** is added to the last letter of the root.

Ex. **नह् nah**, to bind; **नसति nâh-ya-ti**. **बुध् budh**, to awake; **बुध्यते bûdh-ya-te**.

Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on **य ya**.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, च्च *ri*, ल्ल *li*, these vowels take Guṇa, while च्च *ri* becomes ईर् *īr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *kṛt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, च्च *ri*, and च्च *ri*, take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhri*, to hold; धारयति *dhār-āya-ti*. पू *pri*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

## II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krī, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nî*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,  
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.

सुनोमि *su-no-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,  
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máh*, 1st pers. plur. Pres.

तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्र्यादि *kryādi*, because the first root in their lists is क्री *krî*).

नी *nî* is added to the last letter of the root, before strong terminations,  
ना *nā* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy ; क्रीणीमः *krî-nî-máh*, 1st pers. plur. Pres.

क्रीणामि *krî-ṇā-mi*, 1st pers. sing. Pres.

क्रीणन्ति *krî-ṇ-ānti*, 3rd pers. plur. Pres.

## II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

- a. The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

- b. The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. b).

Ex. लिह् *lih*, to lick : लिहः *lih-máh*, we lick ; लेहि *léh-mi*, I lick ; लेहि *lék-shi*, thou lickest (§ 127) ; लीढ *līḍhá*, you lick (§ 128) ; अलेद् *álet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.



2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhōti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-māh*, we sacrifice; जुहोमि *ju-hō-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dādhāti*; दधति *dādhati* (Pāṇ. VI. 1, 189-190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dādhīta* and *dadhīta*. Prof. Benfey, who at first accentuated *dadhīta*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama sīyut is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *īta* is to be treated as ajādi, beginning with a vowel, or whether the termination is *ta* with Âgama *ī*. I adopt the former view, and see it confirmed by the Pratyudāharana given in VI. 1, 189. For if *yāt* of *dad-yāt* is no longer ajādi, then *īta* in *dād-īta* must be ajādi on the same ground. The reduplicated verbs *bhī*, *hri*, *bhri*, *hu*, *mad*, *jan*, *dhan*, *daridrā*, *jāgrī* have the Udātta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhārti*, but बिभ्रति *bibhrati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रुध् *rudh*, रुध्ति *ruṇāddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant ण् *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युज्मः *yu-ñ-j-māh*, we join; युज्मि *yu-nā-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

#### First Division.

Bhû class, with native grammarians, Bhvādi, I class.

Tud class, — — — Tudādi, VI class.

Div class, — — — Divādi, IV class.

Chur class, — — — Churādi, X class.

#### Second Division.

Su class, with native grammarians, Svādi, V class.

Tan class, — — — Tanādi, VIII class.

Krī class, — — — Kryādi, IX class.

Ad class, — — — Adādi, II class.

Hu class, — — — Juhotyādi, III class.

Rudh class, — — — Rudhādi, VII class.

## CHAPTER IX.

## AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodham*.

Roots beginning with vowels always take Vṛddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. vi. 1, 90.)

अ *a* with अ *a*, or आ *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with अरि *ri*, or अरि *ri*, = आर् *ár*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *árchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *aikshata*, he saw.

From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *áunat*, he wetted.

From अरि *ri*, अरिचति *richchhati*, he goes, आर्चत् *árchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pāṇ. vi. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

*Reduplication.*

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

*General Rules of Reduplication.*

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pāṇ. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् *krus*, to shout, = चुक्रुश् *chukrus*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुस्तु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

क्ष्युत् *śchyut*, to drop, = चुक्ष्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūdd*, to strike, = सुषूद् *sushūdd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *ḍhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शौ *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. I, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	ईज् <i>īj</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच् <i>udcha</i> , to speak.	उच् <i>ūch</i> .	(उच् <i>uch</i> .)	
वद् <i>vad</i> = उवाद् <i>uvāda</i> , to say.	उद् <i>ūd</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप् <i>uvāpa</i> , to sow.	उप् <i>ūp</i> .	(उप् <i>up</i> .)	
वञ् <i>vaś</i> = उवाञ् <i>uvāśa</i> , to wish.	उञ् <i>ūs</i> .	(उञ् <i>uś</i> .)	
वस् <i>vas</i> = उवास <i>uvāsa</i> , to dwell.	उस् <i>ūs</i> .	(उस् <i>us</i> .)	
वह् <i>vah</i> = उवाह् <i>uvāha</i> , to carry.	उह् <i>ūh</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> † = उवाय <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उव् <i>ūv</i>   .	(उ <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच् <i>vivyācha</i> , to surround.	विविच् <i>vivich</i> .	(विविच् <i>vich</i> .)	
व्यध् <i>vyadh</i> = विव्याध् <i>vivyādha</i> , to strike.	विविध् <i>vividh</i> .	(विविध् <i>vidh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pāṇ. VII. 4, 68).	विव्यथ् <i>vivyath</i> .	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्याप् <i>sushvāpa</i> , to sleep.	सुषुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
स्वि <i>svi</i> = शुश्राव <i>śuśāva</i> , to swell ¶.	शुशू <i>śuśū</i> .	(शू <i>śū</i> .)	
व्ये <i>vye</i> = विव्याय <i>vivyāya</i> , to cover.	विवी <i>vivī</i> .	(वी <i>vī</i> .)	
ज्या <i>jyā</i> = निज्यौ <i>jijyau</i> , to grow old.	निजी <i>jijī</i> .	(जी <i>jī</i> .)	
ह्वे <i>hve</i> = जुहाव <i>juhāva</i> , to call (Pāṇ. VI. I, 33).	जुहू <i>juhū</i> .	(हू <i>hū</i> .)	
प्याय् <i>pyāy</i> = पिप्ये <i>pipyē</i> , to grow fat (Pāṇ. VI. I, 29).	पिपी <i>pipī</i> .	(पी <i>pī</i> .)	
ग्रह् <i>grah</i> = जग्राह् <i>jagrāha</i> , to take.	जगृह् <i>jagrīh</i> .	(गृह् <i>grih</i> .)	
व्रश्च् <i>vraśch</i> = वव्रश्च् <i>vavraścha</i> , to cut (Pāṇ. VI. I, 17).	ववृश्च् <i>vavriśch</i> .	(वृश्च् <i>vriśch</i> .)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprāchchha</i> , to ask.	पपच्छ् <i>paprachchh</i> .	(पृच्छ् <i>prichchh</i> .)	
भ्रज् <i>bhraj</i> = बभ्रज् <i>babhrāja</i> , to fry.	बभ्रज् <i>babhraj</i> .	(भृज् <i>bhrij</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasāraṇa* by the final double consonant. (Pāṇ. I. 2, 5.)

Roots beginning with *व* *va*, but ending in double consonants, do not change *व* *va* to *उ* *u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short *अ* *a*, and ending in a single consonant, contract *अ* *a* + *अ* *a* into *आ* *ā*.

अद् *ad*, to eat, = आद् *ād*.

\* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pāṇ. VI. I, 40).

|| Pāṇ. VI. I, 38, 39.

¶ Or शिश्राय *śiśvāya* (Pāṇ. VI. I, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *án*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ánarch*. (Also अङ् *ás* (Su), आनङ् *dnáse*.) Pân. VII. 4, 72.

§ 314. The root चृ *ri* forms the base of the reduplicated perfect as चार् *dr*. Other roots beginning with चृ *ri* prefix आन् *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = आनृज् *án-rij*. चृध् *ridh*, to thrive, = आनृध् *ánridh*.

These roots are treated in fact as if they were अर्च *arch*, अर्ध *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *i* and ऊ *ú*; but if the radical इ *i* or उ *u* take Guṇa or Vṛddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *ish-átuh*, they two have gone.

= इयेष *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = ऊक्खतुः *úkh-átuh*, they two have withered.

= उवोक्ख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

#### Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *ri*, whether final or medial, are represented in reduplication by स्र *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

#### REDUPLICATED PERFECT.

भृ *bhri*, to bear, = बभार *babhára*.

सृ *sri*, to go, = ससार *sasára*.

हृ *hri*, to take, = जहार *jahára*.

#### HU CLASS. PRESENT, &c.

भृ *bhri* = बिभर्ति *bibhárti*.

सृ *sri* = सिसर्ति *sísarti*.

हृ *hri* = जिहर्ति *jíharti*.

The root चृ *ri*, to go, forms इयति *iy-arti*; पू *pri*, to fill, पिपति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनेक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *vévesthi*.

§ 318. The two verbs मा *má*, to measure, and हा *há*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *má*, मिमीते *mimíté*; हा *há*, जिहीते *jihíté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान् *jaghána*. Likewise in the desiderative जिघांसति *jíghámsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pân. VII. 3, 55.)

हे *hi*, to send (Su), जिघाय *jigháya*. Likewise in the desiderative जिघीषति *jíghīshati*, and the intensive जेघीयते *jeghīyáte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīshati*; but not in the intensive, which is always जेजीयते *jejīyāte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyāte* only. (Pāṇ. VII. 3, 58.)

### Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आये *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आये *āthe* is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 81), it is simpler to take इये *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethē*, द्विषाये *dvishāthe*, मिमाये *mimāthe*, without asking at first any questions as to how they came to be what they are.

### FIRST DIVISION.

#### Bhū, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPAIDA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: ह <i>h</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>svā</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहै <i>avahai</i>
2. यः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इये <i>ithe</i>	इयां <i>ithām</i>	इयायां <i>iyāthām</i>	इयां <i>ithām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहै <i>amahai</i>
2. य <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. न्ति <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	नु <i>ntu</i>	ने <i>nte</i>	न <i>nta</i>	इरन् <i>iran</i>	नां <i>ntām</i>

\* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

## SECOND DIVISION.

*Su, Tan, Kṛī, Ad, Hu, and Rudh Classes.*

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	सम् <i>am</i>	या <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	ईय <i>īya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	ः <i>ḥ</i>	याः <i>yāḥ</i>	हि <i>hi</i> <sup>1</sup>	से <i>se</i>	थाः <i>thāḥ</i>	ईयाः <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	ईत <i>īta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>vahi</i>	ईवहि <i>īvahi</i>	आवहे <i>āvahai</i>
2. यः <i>thaḥ</i>	तं <i>tam</i>	यातं <i>yātām</i>	तं <i>tām</i>	आये <i>āthe</i>	आयां <i>āthām</i>	ईयायां <i>īyāthām</i>	आयां <i>āthām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	ईयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	ईमहि <i>īmahi</i>	आमहे <i>āmahai</i>
2. य <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	ईध्वं <i>īdhvam</i>	ध्वं <i>dhvam</i>
3. संति <i>anti</i> <sup>2</sup>	अन् <i>an</i> <sup>3</sup>	युः <i>yuh</i>	अन्तु <i>antu</i> <sup>2</sup>	सते <i>ate</i>	सत <i>ata</i>	ईरन् <i>īran</i>	अतां <i>ātām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Kṛī verbs ending in consonants form the 2nd pers. sing. imp. in आन *āna*. (See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dvish*, to hate. (Pāṇ. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.

PARASMAIPADA.  
Present.

Root.	VERBAL BASE.	अमि ami	सि si	ति ti	अवः avaḥ	यः thaḥ	तः taḥ	अमः amaḥ	यः tha	ति ति nti
भू bhū	भव bhava	भवामि bhāvāmi	भवसि bhāvasi	भवति bhāvati	भवामः bhāvāvaḥ	भवयः bhāvathaḥ	भवतः bhāvataḥ	भवामः bhāvāmaḥ	भवय bhāvatha	भवन्ति bhāvanti
तुद् tud	तुद tuda	तुदामि tudāmi	तुदसि tudāsi	तुदति tudāti	तुदावः tudāvaḥ	तुदयः tudāthaḥ	तुदतः tudātaḥ	तुदामः tudāmaḥ	तुदय tudātha	तुदन्ति tudānti
दिव् div	दीव्य divya	दीव्यामि divyāmi	दीव्यसि divyāsi	दीव्यति divyati	दीव्यावः divyāvaḥ	दीव्ययः divyathaḥ	दीव्यतः divyataḥ	दीव्यामः divyāmaḥ	दीव्यय divyatha	दीव्यन्ति divyanti
चुर chur	चोरय choraya	चोरयामि chorāyāmi	चोरयसि chorāyasi	चोरयति chorayati	चोरयावः chorāyāvaḥ	चोरययः chorāyathaḥ	चोरयतः chorayataḥ	चोरयामः chorāyāmaḥ	चोरयय chorāyatha	चोरयन्ति chorayanti
	Second Division.	मि mi	सि si	ति ti	वः vaḥ	यः thaḥ	तः taḥ	मः maḥ	यः tha	अन्ति anti
सु su	सुनु सुनो sunu suno	सुनोमि sunōmi	सुनोषि sunōshi	सुनोति sunōti	सुनुवः <sup>1</sup> sunuvāḥ	सुनुयः sunuthāḥ	सुनुतः sunutāḥ	सुनुमः <sup>2</sup> sunumāḥ	सुनुय sunuthā	सुनुवन्ति sunuvānti
तन् tan	तनु तनो tanu tano	तनोमि tanōmi	तनोषि tanōshi	तनोति tanōti	तनुवः <sup>3</sup> tanuvāḥ	तनुयः tanuthāḥ	तनुतः tanutāḥ	तनुमः <sup>4</sup> tanumāḥ	तनुय tanuthā	तनुवन्ति tanuvānti
क्री krī	क्रीणी क्रीण क्रीण krīṇī krīṇā krīṇ	क्रीणामि krīṇāmi	क्रीणासि krīṇāsi	क्रीणाति krīṇāti	क्रीणवः krīṇvāḥ	क्रीणीयः krīṇīthaḥ	क्रीणीतः krīṇītāḥ	क्रीणीमः krīṇīmāḥ	क्रीणीय krīṇītha	क्रीणीन्ति krīṇānti
अद् ad	अद् अद् ad ad	अमि ādmī	असि ātsi	अति ātti	अद्वः advāḥ	अतयः atthāḥ	अततः attāḥ	अमः admaḥ	अतय atthā	अदन्ति adānti
हु hu	जुहु जुहो juhu juho	जुहोमि juhōmi	जुहोषि juhōshi	जुहोति juhōti	जुहुवः juhuvāḥ	जुहुयः juhuthāḥ	जुहुतः juhutāḥ	जुहुमः juhumaḥ	जुहुय juhuthā	जुहुन्ति <sup>5</sup> juhuvānti
रुद् rudh	रुन्ध रुण्ध rudh ruṇdh	रुण्धमि ruṇādhmi	रुण्धसि ruṇādsi	रुण्धति ruṇādhati	रुन्धवः rundhvāḥ	रुन्धयः runddhāḥ	रुन्धतः runddthāḥ	रुन्धमः rundhmaḥ	रुन्ध runddhā	रुन्धन्ति runddhānti

1 Or सुन्वः sunvāḥ. See No. 139.

2 Or सुन्मः sunmāḥ.

3 Or तन्वः tanvāḥ.

4 Or तन्मः tanmāḥ.

5 See § 321, note 2.



## PAKASMAIPADA.

## Imperfect.

Root.	VERBAL BASE.	ॠ m	: ḥ	ॠ t	अव ava	तं tam	तां tām	अम ama	त ta	न् n
भृ <i>bhū</i>	भव <i>bhava</i>	अभव <i>ābhavam</i>	अभवः <i>ābhavaḥ</i>	अभवत् <i>ābhavat</i>	अभवाव <i>ābhavāva</i>	अभवतं <i>ābhavatam</i>	अभवतां <i>ābhavatām</i>	अभयाम <i>ābhavāma</i>	अभवत <i>ābhavata</i>	अभयन् <i>ābhavan</i>
तृद <i>tūd</i>	तृद <i>tūda</i>	अतृद <i>ātudam</i>	अतृदः <i>ātudaḥ</i>	अतृदत् <i>ātudat</i>	अतृदाव <i>ātudāva</i>	अतृदतं <i>ātudatam</i>	अतृदतां <i>ātudatām</i>	अतृदाम <i>ātudāma</i>	अतृदत <i>ātudata</i>	अतृदन् <i>ātudan</i>
दिव <i>dīv</i>	दीव <i>dīva</i>	अदीव <i>ādīyam</i>	अदीवः <i>ādīvaḥ</i>	अदीवत् <i>ādīvat</i>	अदीवाव <i>ādīvāva</i>	अदीवतं <i>ādīvatam</i>	अदीवतां <i>ādīvatām</i>	अदीवयाम <i>ādīvāma</i>	अदीवत <i>ādīvyata</i>	अदीवन् <i>ādīvyan</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	अचोरयं <i>āchorayam</i>	अचोरयः <i>āchorayaḥ</i>	अचोरयत् <i>āchorayat</i>	अचोरयाव <i>āchorayāva</i>	अचोरयतं <i>āchorayatam</i>	अचोरयतां <i>āchorayatām</i>	अचोरयाम <i>āchorayāma</i>	अचोरयत <i>āchorayata</i>	अचोरयन् <i>āchorayan</i>
	Second Division.	अं am	: ḥ	ॠ t	व va	तं tam	तां tām	म ma	त ta	अन् an
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	असुनवं <i>āsunavam</i>	असुनोः <i>āsunoḥ</i>	असुनोत् <i>āsunot</i>	असुनुव <sup>1</sup> <i>āsunuva</i>	असुनुतं <i>āsunutam</i>	असुनुतां <i>āsunutām</i>	असुनुम <sup>2</sup> <i>āsunuma</i>	असुनुत <i>āsunuta</i>	असुन्वन् <i>āsunvan</i>
तन् <i>tan</i>	तनु तनो <i>tanu tano</i>	अतनवं <i>ātanavam</i>	अतनोः <i>ātanoḥ</i>	अतनोत् <i>ātanot</i>	अतनुव <sup>3</sup> <i>ātanuva</i>	अतनुतं <i>ātanutam</i>	अतनुतां <i>ātanutām</i>	अतनुम <sup>4</sup> <i>ātanuma</i>	अतनुत <i>ātanuta</i>	अतन्वन् <i>ātanvan</i>
क्री <i>krī</i>	क्रीणी क्रीणा क्रीण <i>krīṇī krīṇā krīṇ</i>	अक्रीयां <i>ākrīyām</i>	अक्रीयाः <i>ākrīyāḥ</i>	अक्रीयात् <i>ākrīyāt</i>	अक्रीयीव <i>ākrīyīva</i>	अक्रीयीतं <i>ākrīyītam</i>	अक्रीयीतां <i>ākrīyītām</i>	अक्रीयीम <i>ākrīyīma</i>	अक्रीयीत <i>ākrīyīta</i>	अक्रीयन् <i>ākrīyan</i>
अद <i>ad</i>	अद अद <i>ad ad</i>	आद <sup>5</sup> <i>ādām</i>	आदः <i>ādah</i>	आदत् <i>adat</i>	आद <i>āda</i>	आदतं <i>aditam</i>	आदां <i>ādām</i>	आम <i>ādama</i>	आदत् <i>ādita</i>	आदन् <i>ādan</i>
हु <i>hu</i>	हुहु हुहो <i>juhū juho</i>	अहुहवं <i>ājuhavam</i>	अहुहोः <i>ājuhoḥ</i>	अहुहोत् <i>ājuhut</i>	अहुहुव <i>ājuhūva</i>	अहुहुतं <i>ājuhutam</i>	अहुहुतां <i>ājuhutām</i>	अहुहुम <i>ājuhuma</i>	अहुहुत <i>ājuhuta</i>	अहुहवुः <sup>6</sup> <i>ājuhavuh</i>
रुध <i>rudh</i>	रुध रुणध <i>rundh ruṇadh</i>	अरुणधं <i>ārūṇadhām</i>	अरुणधः <i>ārūṇadhāḥ</i>	अरुणधत् <i>ārūṇad</i>	अरुधवा <i>ārundhva</i>	अरुधतं <i>ārundhutam</i>	अरुधतां <i>ārundhutam</i>	अरुधम <i>ārundhma</i>	अरुधत् <i>ārunddha</i>	अरुधन् <i>ārundhan</i>

ROOT.	PARASMAIPADA. Optative.									
	VERBAL BASE.	इयं iyam	इः iḥ	इत् it	इव iva	इतं itam	इतां itām	इम ima	इत ita	इयुः iyuh
भू bhū तुद् tud दिव् div चुर chur	भव bhava	भवेयं bhāveyam	भवेः bhāveḥ	भवेत् bhāvet	भवेव bhāveva	भवेतं bhāvetam	भवेतां bhāvetām	भवेम bhāvema	भवेत bhāveta	भवेयुः bhāveyuh
		तुदेयं tudēyam	तुदेः tudēḥ	तुदेत् tudēt	तुदेव tudēva	तुदेतं tudētam	तुदेतां tudētām	तुदेम tudēma	तुदेत tudēta	तुदेयुः tudēyuh
		दीवेयं dīveyam	दीवेः dīveḥ	दीवेत् dīvet	दीवेव dīveva	दीवेतं dīvetam	दीवेतां dīvetām	दीवेम dīvema	दीवेत dīveta	दीवेयुः dīveyuh
		चोरेयं chorāyeyam	चोरेः chorāyeḥ	चोरेत् chorāyet	चोरेव chorāveva	चोरेतं chorāyetam	चोरेतां chorāyetām	चोरेम chorāyema	चोरेत chorāyeta	चोरेयुः chorāyeyuh
		यां yām	याः yāḥ	यात् yāt	याव yāva	यातं yātām	यातां yātām	याम yāma	यात yāta	युः yuh
सु su तन् tan क्री krī अद् ad हु hu रुप् rudh		सुनुयं sunuyām	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातं sunuyātām	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात sunuyāta	सुनुयुः sunuyāḥ
		तनुयं tanuyām	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातं tanuyātām	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात tanuyāta	तनुयुः tanuyāḥ
		क्रीणीयां krīṇīyām	क्रीणीयाः krīṇīyāḥ	क्रीणीयात् krīṇīyāt	क्रीणीयाव krīṇīyāva	क्रीणीयातं krīṇīyātām	क्रीणीयातां krīṇīyātām	क्रीणीयाम krīṇīyāma	क्रीणीयात krīṇīyāta	क्रीणीयुः krīṇīyāḥ
		अद्यां adyām	अद्याः adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातं adyātām	अद्यातां adyātām	अद्याम adyāma	अद्यात adyāta	अद्युः adyāḥ
		जुहुयां juhuyām	जुहुयाः juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातं juhuyātām	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात juhuyāta	जुहुयुः juhuyāḥ
		रुन्ध्यां rudhyām	रुन्ध्याः rudhyāḥ	रुन्ध्यात् rudhyāt	रुन्ध्याव rudhyāva	रुन्ध्यातं rudhyātām	रुन्ध्यातां rudhyātām	रुन्ध्याम rudhyāma	रुन्ध्यात rudhyāta	रुन्धुः rudhyāḥ

Root.	Verbal Base.	PARASMAIPADA. Imperative.									
First Division.		स्नानि āni	—	तु tu	स्वava	तं tam	तां tām	स्वama	त ta	तु ntu	
भृ bhā	भव bhava	भवानि bhāvāni	भव bhāva	भवतु bhāvātu	भवाव bhāvāva	भवतं bhāvātam	भवतां bhāvātām	भवाम bhāvāma	भवात bhāvāta	भवन्तु bhāvāntu	
तुद tuda	तुद tuda	तुदानि tudāni	तुद tudā	तुदतु tudātu	तुदाव tudāva	तुदतं tudātām	तुदतां tudātām	तुदाम tudāma	तुदात tudāta	तुदन्तु tudāntu	
दिव् div	दीव्य divya	दीव्यानि divyāni	दीव्य divya	दीव्यतु divyātu	दीव्याव divyāva	दीव्यतं divyātam	दीव्यतां divyātām	दीव्याम divyāma	दीव्यात divyāta	दीव्यन्तु divyāntu	
चुर chur	चोरय choraya	चोरयानि chorāyāni	चोरय chorāya	चोरयतु chorāyātu	चोरयाव chorāyāva	चोरयतं chorāyātam	चोरयतां chorāyātām	चोरयाम chorāyāma	चोरयात chorāyāta	चोरयन्तु chorāyāntu	
Second Division.		स्नानि āni	हि hi	तु tu	स्वाava	तं tam	तां tām	स्वामāma	त ta	चन्तु antu	
सु su	सुनो सुनो sunu suno	सुनवानि sunāvāni	सुनु <sup>1</sup> sunu	सुनोतु sunātu	सुनवाव sunāvāva	सुनुतं sunūtām	सुनुतां sunūtām	सुनवाम sunāvāma	सुनुत sunūtā	सुनुन्तु sunvāntu	
तन् tan	तनो तनो tanu tano	तनवानि tanāvāni	तनु tanu	तनोतु tanātu	तनवाव tanāvāva	तनुतं tanūtām	तनुतां tanūtām	तनवाम tanāvāma	तनुत tanūtā	तनुन्तु tanvāntu	
क्रो kri	क्रोणी क्रोणा क्रोण kriṇī kriṇā kriṇ	क्रोण्यानि kriṇyāni	क्रोणीहि <sup>2</sup> kriṇīhi	क्रोण्यतु kriṇyātu	क्रोण्याव kriṇyāva	क्रोणीतं kriṇītām	क्रोणीतां kriṇītām	क्रोण्याम kriṇyāma	क्रोणीत kriṇītā	क्रोण्यन्तु kriṇāntu	
खद् ad	खद् खद् ad ad	खदानि ādāni	खद्दि <sup>3</sup> adhi	खद्दु ādū	खदाव ādāva	खत्तं attām	खत्तां attām	खदाम ādāma	खत्त attā	खदन्तु adāntu	
हु hu	हुहो हुहो juhu juho	हुहवानि juhuvāni	हुहुधि <sup>4</sup> juhudhi	हुहोतु juhātu	हुहवाव juhāvāva	हुहुतं juhūtām	हुहुतां juhūtām	हुहवाम juhuvāma	हुहुत juhūtā	हुहुन्तु <sup>5</sup> juhvāntu	
रुध rudh	रुध रुध rudh rudh	रुधयानि rudhāyāni	रुद्धि <sup>3</sup> rudhi	रुद्धु rudū	रुधयाव rudhāyāva	रुद्धं rudhām	रुद्धतां rudhātām	रुधयाम rudhāma	रुद्ध rudhā	रुद्धन्तु rudhāntu	

1. From चापृथि āpṛithi, § 321, note 1.

2. From स्नान् स्नान्, § 321, note 1.

3. From रुध् रुध्, § 321, note 1.

4. From हुह् हुह्, § 321, note 1.

5. From जुह् जुह्, § 321, note 1.

1 From स्नाप्य ण्य, स्नामुहि ण्यमुहि. § 321, note 1.

2 From स्नाप्य ण्य, स्नामुहि ण्यमुहि.

3 From रुद्धि ण्य, रुद्धि ण्यमुहि.

4 From रुद्धि ण्य, रुद्धि ण्यमुहि.

5 From रुद्धि ण्य, रुद्धि ण्यमुहि.

Root.	VERBAL BASE.		Â T M A N E P A D A. Present.					
	First Division.		इ i	से se	ते te	अवहे avāhe	इये ithe	इते ite
भृ bhṛ	भव bhava	भवे bhāve	भवे bhāve	भवसे bhāvase	भवते bhāvate	भवावहे bhāvāvahe	भवेये bhāvethe	भवते भवेते bhāvete
तृ tud	तुद tudā	तुदे tudé	तुदे tudé	तुदसे tudāse	तुदते tudāte	तुदावहे tudāvahe	तुदेये tudēthe	तुदते तुदते tudāte
दिव div	दीव divya	दीवे divye	दीवे divye	दीवसे divyase	दीवते divyate	दीवावहे divyāvahe	दीवेये divyēthe	दीवते दीवते divyate
चुर chur	चोर choraya	चोरे chorāye	चोरे chorāye	चोरसे chorāyase	चोरते chorāyate	चोरावहे chorāyāvahe	चोरेये chorāyēthe	चोरते चोरते chorāyate
		र e	से se	ते te	वहे vāhe	चाये āthe	छाते āte	महे māhe
सु su	सुनु sunu	सुनवे sunvé	सुनुये sunuśé	सुनुते sunuté	सुनुवहे sunuvāhe	सुनुवाये sunuvāthe	सुनुवाते sunuvāte	सुनुवहे सुनुवते sunuvāte
तन् tan	तनु tanu	तन्वे tanvé	तनुये tanuśé	तनुते tanuté	तनुवहे tanuvāhe	तनुवाये tanuvāthe	तनुवाते tanuvāte	तन्वते तन्वते tanvāte
क्री क्रीणी क्रीण क्रीणं क्रीण	क्रीणी क्रीणी	क्रीणे क्रीणé	क्रीणीये क्रीणीśé	क्रीणीते क्रीणीté	क्रीणीवहे क्रीणीvāhe	क्रीणीवाये क्रीणीvāthe	क्रीणीवाते क्रीणीvāte	क्रीणीते क्रीणीते क्रीणीते
अद् ad	अद् ad	अदे adé	अत्से atsé	अत्ते atté	अद्वहे advāhe	अदाये adāthe	अदाते adāte	अद्वहे अद्वते advāte
जु hu	जुहु juhu	जुहे juhvé	जुहुये juhushé	जुहुते juhuté	जुहुवहे juhuvāhe	जुहुवाये juhuvāthe	जुहुवाते juhuvāte	जुहुते जुहुते जुहुवते juhuvāte
रुण rudi	रुण rudi	रुणे runvé	रुणसे runtśé	रुणते runtśé	रुणवहे runvāhe	रुणवाये runvāthe	रुणवाते runvāte	रुणते रुणते रुणते

1 Or सुवहे sunvāhe.

2 Or सुमहे sunmāhe.

3 Or तन्वहे tanvāhe.

4 Or तन्महे tanmāhe.

VERBAL BASE.		ÂTMANEPA DA. Imperfect.									
First Division.		इ i	या: thāh	त ta	अवहि avahi	इयां ithām	इतां itām	अमहि amahi	ध्वं dhvam	न nta	
भव bhava	अभवे ābhave	अभवे ābhavathāh	अभवावहि ābhavāvahi	अभवात ābhavata	अभवेयां ābhavethām	अभवेतां ābhavetām	अभवेतां ābhavetām	अभवामहि ābhavāmahi	अभवध्वं ābhavadhvam	अभवंत ābhavanta	
बुद buda	अबुदे ābude	अबुदथा: ātudathāh	अबुदावहि ātudāvahi	अबुदत ātudata	अबुदेयां ātudethām	अबुदेतां ātudetām	अबुदेतां ātudetām	अबुदामहि ātudāmahi	अबुदध्वं ātudadhvam	अबुदंत ātudanta	
दीव्य divya	अदीव्ये ādīvye	अदीव्यथा: ādīvyathāh	अदीव्यावहि ādīvyāvahi	अदीव्यत ādīvyata	अदीव्येयां ādīvyethām	अदीव्येतां ādīvyetām	अदीव्येतां ādīvyetām	अदीव्यामहि ādīvyāmahi	अदीव्यध्वं ādīvyadhvam	अदीव्यंत ādīvyanta	
चोरय choraya	अचोरये āchoraye	अचोरयथा: āchorayathāh	अचोरयावहि āchorayāvahi	अचोरयत āchorayata	अचोरयेयां āchorayethām	अचोरयेतां āchorayetām	अचोरयेतां āchorayetām	अचोरयामहि āchorayāmahi	अचोरयध्वं āchorayadhvam	अचोरयंत āchorayanta	
Second Division.		इ i	या: thāh	त ta	वहि vahi	आयां āthām	आतां itām	महि mahi	ध्वं dhvam	अत ata	
मुनु sunu	असुनि āsunvi	असुनुया: āsunuthāh	असुनुवहि <sup>1</sup> āsunuvahi	असुनुत āsunuta	असुनुवायां āsunvāthām	असुनुवातां āsunvātām	असुनुवातां āsunvātām	असुनुमहि <sup>2</sup> āsunumahi	असुनुध्वं āsunudhvam	असुनुवत āsunuvata	
तनु tanu	अतन्वि ātanvi	अतनुया: ātanuthāh	अतनुवहि <sup>3</sup> ātanuvahi	अतनुत ātanuta	अतन्वायां ātānvāthām	अतन्वातां ātānvātām	अतन्वातां ātānvātām	अतनुमहि <sup>4</sup> ātanumahi	अतनुध्वं ātanudhvam	अतन्वत ātanuvata	
क्रीणी क्रीण krīṇā krīṇ	अक्रीणि ākriṇi	अक्रीणीया: ākriṇīthāh	अक्रीणीवहि ākriṇīvahi	अक्रीणीत ākriṇīta	अक्रीणीयां ākriṇīthām	अक्रीणीतां ākriṇīātām	अक्रीणीतां ākriṇīātām	अक्रीणीमहि ākriṇīmahi	अक्रीणीध्वं ākriṇīdhvam	अक्रीणीवत ākriṇīata	
अद ad	आदि ādī	आद्या: ātithāh	आद्वहि ādvahi	आदत ādita	आदायां ādāthām	आदातां ādātām	आदातां ādātām	आदमहि ādmahi	आदध्वं āddhvam	आदत ādata	
जुहु juhu	अजुह्वि ājuhvi	अजुहुया: ājuhuthāh	अजुहुवहि ājuhuvahi	अजुहुत ājuhuta	अजुहुवायां ājuhvāthām	अजुहुवातां ājuhvātām	अजुहुवातां ājuhvātām	अजुहुमहि ājuhumahi	अजुहुध्वं ājuhudhvam	अजुहुवत ājuhuvata	
रुन्ध rundh	अरुन्धि ārundhi	अरुन्धथा: ārundthāh	अरुन्ध्वहि ārundhvahi	अरुन्धत ārundhta	अरुन्धयां ārundhāthām	अरुन्धतां ārundhātām	अरुन्धतां ārundhātām	अरुन्धमहि ārundhmahi	अरुन्धध्वं ārunddhvam	अरुन्धत ārundhata	

1 Or असुनुवहि āsunuvahi.  
2 Or असुनुमहि āsunumahi.  
3 Or अतनुवहि ātanuvahi.  
4 Or अतनुमहि ātanumahi.

ROOT.	VERBAL BASE.		ĀTMA NEPA DA.						
	First Division.		Optative.						
भू <i>bhū</i>	भवेय <i>bhāveya</i>	इथाः <i>īthāḥ</i>	इत <i>īta</i>	इवहि <i>ivahi</i>	इयाथां <i>iyāthām</i>	इयातां <i>iyātām</i>	इमहि <i>imahi</i>	इध्वं <i>idhvam</i>	इत् <i>iran</i>
तुद <i>tud</i>	तुदेय <i>tudēya</i>	तुदेत <i>tudēta</i>	तुदेवहि <i>tudēvahi</i>	तुदेयाथां <i>tudēyāthām</i>	तुदेयातां <i>tudēyātām</i>	तुदेमहि <i>tudemahi</i>	तुदेध्वं <i>tudēdhvam</i>	तुदेत् <i>tuderan</i>	
दिव् <i>div</i>	दीव्येय <i>dīvyeya</i>	दीवेत <i>dīvēta</i>	दीवेवहि <i>dīvēvahi</i>	दीवेयाथां <i>dīvēyāthām</i>	दीवेयातां <i>dīvēyātām</i>	दीवेमहि <i>dīveyemahi</i>	दीवेध्वं <i>dīvēdhvam</i>	दीवेत् <i>dīveyeran</i>	
चुर् <i>chur</i>	चोरयेय <i>chorāyeya</i>	चोरयेत <i>chorāyēta</i>	चोरयेवहि <i>chorāyēvahi</i>	चोरयेयाथां <i>chorāyēyāthām</i>	चोरयेयातां <i>chorāyēyātām</i>	चोरयेमहि <i>chorāyemahi</i>	चोरयेध्वं <i>chorāyēdhvam</i>	चोरयेत् <i>chorāyēran</i>	
		इय <i>īya</i>	इथाः <i>īthāḥ</i>	इत <i>īta</i>	इवहि <i>ivahi</i>	इयाथां <i>iyāthām</i>	इयातां <i>iyātām</i>	इमहि <i>imahi</i>	इध्वं <i>idhvam</i>
		Second Division.							
सु <i>su</i>	सुन्वीय <i>sunvīyā</i>	सुन्वीत <i>sunvītā</i>	सुन्वीवहि <i>sunvīvahi</i>	सुन्वीयाथां <i>sunvīyāthām</i>	सुन्वीयातां <i>sunvīyātām</i>	सुन्वीमहि <i>sunvīmahi</i>	सुन्वीध्वं <i>sunvīdhvam</i>	सुन्वीत् <i>sunvīran</i>	
तन् <i>tan</i>	तन्वीय <i>tanvīyā</i>	तन्वीत <i>tanvītā</i>	तन्वीवहि <i>tanvīvahi</i>	तन्वीयाथां <i>tanvīyāthām</i>	तन्वीयातां <i>tanvīyātām</i>	तन्वीमहि <i>tanvīmahi</i>	तन्वीध्वं <i>tanvīdhvam</i>	तन्वीत् <i>tanvīran</i>	
क्री <i>krī</i>	क्रीणीय <i>krīṇīyā</i>	क्रीणीत <i>krīṇītā</i>	क्रीणीवहि <i>krīṇīvahi</i>	क्रीणीयाथां <i>krīṇīyāthām</i>	क्रीणीयातां <i>krīṇīyātām</i>	क्रीणीमहि <i>krīṇīmahi</i>	क्रीणीध्वं <i>krīṇīdhvam</i>	क्रीणीत् <i>krīṇīran</i>	
चद् <i>ad</i>	सदीय <i>adīyā</i>	सदीत <i>adītā</i>	सदीवहि <i>adīvahi</i>	सदीयाथां <i>adīyāthām</i>	सदीयातां <i>adīyātām</i>	सदीमहि <i>adīmahi</i>	सदीध्वं <i>adīdhvam</i>	सदीत् <i>adīran</i>	
हु <i>hu</i>	जुह्वीय <i>jūhvīya</i>	जुह्वीत <i>jūhvītā</i>	जुह्वीवहि <i>jūhvīvahi</i>	जुह्वीयाथां <i>jūhvīyāthām</i>	जुह्वीयातां <i>jūhvīyātām</i>	जुह्वीमहि <i>jūhvīmahi</i>	जुह्वीध्वं <i>jūhvīdhvam</i>	जुह्वीत् <i>jūhvīran</i>	
रुध् <i>rudh</i>	रुन्धीय <i>rundhīyā</i>	रुन्धीत <i>rundhītā</i>	रुन्धीवहि <i>rundhīvahi</i>	रुन्धीयाथां <i>rundhīyāthām</i>	रुन्धीयातां <i>rundhīyātām</i>	रुन्धीमहि <i>rundhīmahi</i>	रुन्धीध्वं <i>rundhīdhvam</i>	रुन्धीत् <i>rundhīran</i>	

Root.	VERBAL BASE.		Â T M A N E P A D A.									
	First Division.		Imperative.									
	र e	स sva	तां tām	चावहै avahai	इयां ithām	इतां itām	अमाहै amahai	धं dhvam	नां ntām			
भू bhū	भवे bhāvai	भवस् bhāvasva	भवातां bhāvātām	भवावहै bhāvāvahai	भवेयां bhāvēthām	भवेतां bhāvētām	भवामहै bhāvāmahai	भवध्वं bhāvādhvam	भवतां bhāvātām			
तुद् tud	तुदै tudai	तुदस् tudāsva	तुदतां tudātām	तुदावहै tudāvahai	तुदेयां tudēthām	तुदेतां tudētām	तुदामहै tudāmahai	तुदध्वं tudādhvam	तुदतां tudātām			
दीव् div	दीव्यै divyai	दीव्यस् divyasva	दीव्यतां divyātām	दीव्यावहै divyāvahai	दीव्येयां divyēthām	दीव्येतां divyētām	दीव्यामहै divyāmahai	दीव्यध्वं divyādhvam	दीव्यतां divyātām			
चुर chur	चोर्यै chorāyai	चोर्यस् chorāyasva	चोर्यतां chorāyatām	चोर्यावहै chorāyāvahai	चोर्येयां chorāyēthām	चोर्येतां chorāyētām	चोर्यामहै chorāyāmahai	चोर्यध्वं chorāyādhvam	चोर्यतां chorāyatām			
	रे ai	स sva	तां tām	चावहै āvahai	चायां āthām	चातां ātām	आमहै āmahai	धं dhvam	सतां atām			
सु su	सुनवै sunāvai	सुनुष्व sunushvā	सुनुतां sunutām	सुनवावहै sunāvāvahai	सुन्वायां sunvāthām	सुन्वातां sunvātām	सुनवामहै sunāvāmahai	सुनुध्वं sunudhvām	सुनुतां sunutām			
तनु tan	तनवै tanāvai	तनुष्व tanushvā	तनुतां tanutām	तनवावहै tanāvāvahai	तन्वायां tanvāthām	तन्वातां tanvātām	तनवामहै tanāvāmahai	तनुध्वं tanudhvām	तनुतां tanutām			
क्री क्रिणी क्रिया क्रीण्	क्रीरौ k्रीrāi	क्रीणीष्व k्रीṇīshvā	क्रीणीतां k्रीṇītām	क्रीणावहै k्रीṇāvahai	क्रीणायां k्रीṇāthām	क्रीणातां k्रीṇātām	क्रीणामहै k्रीṇāmahai	क्रीणीध्वं k्रीṇīdhvām	क्रीणीतां k्रीṇītām			
अद् अद्	अदै ādai	अत्स atsvā	अतां attām	अदावहै ādāvahai	अदायां ādāthām	अदातां ādātām	अदामहै ādāmahai	अद्ध्वं addhvām	अदतां addātām			
हु hu	जुहवै juhavai	जुहुष्व juhushvā	जुहुतां juhutām	जुहावहै juhāvahai	जुहायां juhāthām	जुहातां juhātām	जुहवामहै juhāvāmahai	जुहुध्वं juhudhvām	जुहुतां juhūtām			
रुध् रुध्	रुणवै ruṇvai	रुत्स ruṭsvā	रुणतां ruṇtām	रुणावहै ruṇāvahai	रुणयां ruṇāthām	रुणातां ruṇātām	रुणवामहै ruṇāvāmahai	रुणध्वं ruṇudhvām	रुणतां ruṇtām			

## CHAPTER X.

## GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ní*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

*Reduplicated Perfect.*

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but  
अ *a* or आ *á*: such as ईड् *íd*, to praise; एध् *edh*, to grow; इध् *indh*, to light;  
उद् *ud*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस *ás*, to sit down (Pân. III. 1, 37), कास् *kás*, to cough (Pân. III. 1, 35); also काश *kás*, to shine (Sâr.); optionally उष *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágrī*, to wake, (जागरां *jágarám*, Pân. III. 1, 38); and, after taking reduplication, भो *bhí* (बिभयां *bibhayám*), ह्री *hri* (जिह्वां *jihrayám*), भृ *bhri* (बिभरां *bibharám*), and हु *hu* (जुह्वां *juhavám*, Pân. III. 1, 39).

The verb ऋणु *úrnu*, to cover, although polysyllabic, allows only of ऋणुनाव *úrnunáva* as its Perfect.

चुश् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्छे *ánarchchha*. It is treated, in fact, as if अर्च्छे *archchh*. (§ 313.)

*Terminations of the Reduplicated Perfect.*

## SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इथ <i>itha</i>	इषे <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>



DUAL.		
1. इव <i>iva</i>		इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>		आथे <i>âthe</i>
3. अतुः <i>atuh</i>		आते <i>âte</i>
PLURAL.		
1. इम <i>ima</i>		इमहे <i>imahe</i>
2. अ <i>a</i>		इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>		इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिय *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुप् *budh*, बुबोध *bubódh-a*, बुबोधिय *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jiv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijív-a*, जिजीविय *jijív-itha*, जिजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाय *nindáy-a* or निनय *nináy-a*, निनेथ *ninétha* or निनयिय *nindáy-itha*, निनाय *nindy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिय *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अ *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिय *vivijitha*. (Pāṇ. I. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च *ch*, and

शस् *śas*\* and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेट् *pet*, before the accented terminations, (including इथ् *itha*, Pāṇ. VI. 4, 120, 121.)

पच् *pach*, पपक्य *papáktha*, but पेषिथ् *pechithá*, पेषिम *pechimá*, पेषुः *pechúh*.  
तन् *tan*, तेनिथ् *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह् *uváha*, ऊहिम *úhimá*. वच् *vach*, उवाच् *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *trí*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रप् *śrath* (Pāṇ. VI. 4, 122), and राष् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛí*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phaṇ*, राज् *ráj*, भ्राज् *bhráj*, भ्राज् *bhrás*, भ्राज् *bhlás*, स्यम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. I. 2, 5), such as मंश् *manth*, संस् *sraṁs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhradjátuh*; ममंश्तुः *mamanthátuh*; ससंसे *sasraṁsé*.

5. The verbs श्रंश् *śranth*, ग्रंश् *granth*, दंभ् *dambh*, and खंज् *svañj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सखजे *sasvajé* (loss of nasal and *e*, cf. Pāṇ. I. 2, 6, *vârt.*). But according to some grammarians the forms शश्रंथतुः *śasranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except वये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, ऊ *ú*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*†. (§ 221.)

\* शसु हिंसायामिति केचित् केचित्तु शश भुतगताविति । Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śás*.

† ऊ *ú* forms the perf. आर् *ára*, 3rd pers. dual आरतुः *áratuh*. ऊर् *richh* forms आनर्च्छे *ánarchchha*, 3rd pers. dual आनर्च्छतुः *ánarchchhátuh*. (Pāṇ. VII. 4, 11.)

Roots ending in उ <sup>u</sup>, अ <sup>a</sup>, change these vowels always into उव <sup>uv</sup>.

Most roots ending in चृ <sup>ri</sup>, change the vowel to अर <sup>ar</sup> (Pāṇ. VII. 4, 11).  
गृ <sup>grī</sup>, जगरतुः <sup>jagarātuḥ</sup>.\*

नी <sup>nī</sup>, निन्यिव <sup>niny-ivá</sup>, we two have led. श्री <sup>śrī</sup>, शिश्रियिव <sup>śisriy-ivá</sup>, we two have gone. कृ <sup>kṛi</sup>, चक्रयुः <sup>chakr-áthuh</sup>, you two have done. स्तृ <sup>strī</sup>, तस्तारयुः <sup>tastar-áthuh</sup>, you two have spread. यु <sup>yu</sup>, युयुवयुः <sup>yuyuv-áthuh</sup>, you two have joined. स्तु <sup>stu</sup>, तुष्टुवयुः <sup>tushṭuv-áthuh</sup>, you two have praised. कृ <sup>kṛi</sup>, चकारयुः <sup>chakar-áthuh</sup>, you two have scattered.

## CHAPTER XI.

### THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., ईरे <sup>ire</sup>, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे <sup>duduh-ré</sup>.

\* In गृ <sup>grī</sup>, दृ <sup>drī</sup>, and पू <sup>pṛi</sup> a further shortening may take place; शशरतुः <sup>śaśarātuḥ</sup> being shortened to शश्रतुः <sup>śaśrātuḥ</sup>, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इि?
2. When is it *optional* to insert or to omit the इि?
3. When is it *necessary* to insert the इि?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इि. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इि may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इि is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इि authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य y) takes the इि, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इि must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इि in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य y). (Note—The reduplicated perfect and its participle in वव् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *ā*.
2. All monosyllabic roots ending in इि, except श्रि *śri*, to attend (21, 31)\*; श्रि *śri*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इि in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई *ī*, except डी *ḍī*, to fly (22, 72; 26, 26. *anudātta*), and शी *śī*, to rest (24, 22).
4. All monosyllabic roots ending in उ *u*, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kshu*, to sound (24, 27); क्षु *kshṇu*, to sharpen (24, 28). सु *su*, to flow (24, 29), takes इि in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इि in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

\* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

5. All monosyllabic roots ending in चृ *ri*, except वृ *ri*, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ri* take इ *i* (Pāṇ. VII. 2, 70).

सृ *svri*, to sound, may take इ *i* (Pāṇ. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pāṇ. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and चृ *ri*, to go, take इ *i* in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ऐ *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and औ *au*, must not take इ *i*.

7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ् *chh*, प्रच्छ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pāṇ. VII. 2, 75).
10. Of roots ending in ज् *j*, संज् *sañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृज् *mrij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *srj*, to let off (26, 69; 28, 121); भज्ज् *bhraj*, to bake (28, 4, except Desider.); मज्ज् *maj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138; 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhītvā* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *srj*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); लुप् *lup*, to touch (28, 125). (Note—तृप् *tṛp* and दृप् *dṛp*, which are generally included, may take इ *i*, according to Pāṇ. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रब् *rabh*, to desire (23, 5); लब् *labh*, to take (23, 6); यब् *yabh*, coire (23, 11).

16. Of roots ending in **म्** *m*, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. VII. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before स् s of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also **क्रम** *kram*, to step (13, 31), in Âtm. (Pāṇ. VII. 2, 36).
17. Of roots ending in **श्र्** *ś*, **क्रुश्** *kruś*, to shout (20, 26); **दृश्** *dṛś*, to see (23, 19); **दंश्** *dañś*, to bite (23, 20); **लिश्** *liś*, to be small (26, 70; 28, 127); **दिश्** *diś*, to show (28, 3); **रुश्** *ruś*, to hurt (28, 126); **रिश्** *riś*, to hurt (28, 126); **स्पृश्** *spṛś*, to touch (28, 128); **विश्** *viś*, to enter (28, 130); **मृश्** *mṛś*, to rub (28, 131).
18. Of roots ending in **श्** *ś*, **कृष्** *krish*, to draw (23, 21; 28, 6); **त्विष्** *tvish*, to shine (23, 32); **द्विष्** *dvish*, to hate (24, 3); **विष्** *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुष्** *push*, to nourish (26, 73; not 17, 50); **शुष्** *śush*, to dry (26, 74); **तुष्** *tush*, to please (26, 75); **दुष्** *dush*, to spoil (26, 76); **स्निष्** *ślish*, to embrace (26, 77); **शिष्** *śish*, to distinguish (29, 14); **पिष्** *pish*, to pound (29, 15).
19. Of roots ending in **स्** *s*, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitah* and Ger. **उषित्वा** *ushitvā* (Pāṇ. VII. 2, 52); **घस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह्** *h*, **रुह्** *ruh*, to grow (20, 29); **दह्** *dah*, to burn (23, 22); **मिह्** *mih*, to sprinkle (23, 23); **वह्** *vah*, to carry (23, 35); **दुह्** *duh*, to milk (24, 4; not 17, 87); **दिह्** *dih*, to smear (24, 5); **लिह्** *lih*, to lick (24, 6); **नह्** *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **ता** *ta* (Pāṇ. VII. 2, 15; 44), the verb **क्लृप्** *klīp* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

**क्लृप्** *klīp*, to shape, Fut. **कल्प्स्यति** *kalpsyati*, Cond. **अकल्प्स्यत्** *akalpsyat*; Desid. **चिक्लृप्सति** *chiklīpsati*; Part. **क्लृप्तः** *kliptaḥ*.

- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **ता** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

**वृत्** *vṛt*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛtsati*; Part. **वृत्तः** *vṛttaḥ*. (Pāṇ. VII. 2, 15; 56.)

**वृध्** *vṛdh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛtsati*; Part. **वृद्धः** *vṛddhaḥ*.

**स्यद्** *syand*, to drop, Fut. **स्यत्स्यति** *syantsyati*, Cond. **अस्यत्स्यत्** *asyantsyat*; Desid. **सिस्यत्सति** *sisyantsati*; Part. **स्यन्नः** *syannaḥ*.

**शृध्** *śṛdh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śiśṛtsati*; Part. **शृद्धः** *śṛddhaḥ*.

- C. In the desiderative bases, and in the participle in **ता** *ta*, monosyllabic roots ending in **उ** *u*, **अ** *a*, **चृ** *ṛi*, **रि** *ṛi*, and **ग्रह्** *grah*, to take, and **गुह्** *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

**भू** *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtaḥ*.

**ग्रह्** *grah*, **जिघृक्षति** *jighṛkshati*; Part. **गृहीतः** *gṛhītaḥ* (long ī by special rule, cf. Pāṇ. VII. 2, 37).

**गुह्** *guh*, **जुघुक्षति** *jughukshati*; Part. **गूढः** *gūḍhaḥ* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in **चृ** *ṛi* and **वृ** *vṛi* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

- D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in **ता** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ ū, ऋ ri, ॠ rī, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः *yu-taḥ*, युतवान् *yu-tavān*, युत्वा *yu-tvā*. (Pāṇ. VII. 2, 11.)

लृ लृ, to cut, लूनः *lū-naḥ*, लूनवान् *lū-navān*, लूत्वा *lū-tvā*. (Except पू pū, § 335, II. 6.)

वृ vṛi, to cover, वृतः *vṛi-taḥ*, वृतवान् *vṛi-tavān*, वृत्वा *vṛi-tvā*.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gāḍhā*; hence its participle गाढः *gāḍhaḥ* only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptaḥ* only.

2. Roots which by native grammarians are marked with technical आ ā or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) \*

खिद् *svid*, to sweat (marked as निष्विदा *nīshvidā*); खिन्नः *svinnāḥ*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnaḥ*.

*List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.*

अग्री *śri*, to go; अग्रितः *śritaḥ*, अग्रित्वा *śritvā*. (Pāṇ. VII. 2, 11.) See § 332, 2.

अग्नी *śvi*, to swell; अग्नः *śūnaḥ*. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् *kshubh*, to shake; क्षुम्भः *kshubdhaḥ*, if it means the churning-stick. (Pāṇ. VII. 2, 18.)

See § 332, 15.

खन् *svan*, to sound; खांतः *svāntaḥ*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वांतः *dhvāntaḥ*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnaḥ*, if it means attached.

म्लेच्छ *mleच्छ*, to speak indistinctly; म्लिश्टः *mlišṭaḥ*, if it means indistinct.

विरम्ब *virebh*, to sound; विरिम्बः *viribdhaḥ*, if it refers to a note.

फण् *phaṇ*, to prepare; फांटः *phāṇṭaḥ*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vāḍhaḥ*, if it means excessive.

धृष् *dhṛish*, to be confident; धृष्टः *dhṛishṭaḥ*, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastaḥ*, if it means arrogant.

द्रृह् *drīh*, to grow; दृढः *drīḍhaḥ*, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् *parivṛih*, to grow; परिवृढः *parivṛīḍhaḥ*, if it means lord. (Pāṇ. VII. 2, 21.)

कश् *kash*, to try; कष्टः *kashṭaḥ*, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghushṭaḥ*, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sa*, नि *ni*, वि *vi*, अर्थः *arṇaḥ*; समर्थः *samarṇaḥ*, plagued. (Pāṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*:- अभ्यर्थः *abhyarṇaḥ*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् *vṛit* (as causative), वृत्तः *vṛittāḥ*, if it means read.

\* मिद् *mid*, to be soft, though having a technical आ ā, may, in certain senses, form its participle as मेदितः *meditaḥ* or मिनः *minnaḥ* (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ ā.

*Intermediate इ i in the Reduplicated Perfect.*

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिव *samchaskariva*; 2nd pers. sing. संचस्करिष *samchaskarisha*.
2. गृ *gṛi*, to go, ससृव *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृष् *vṛiṣ* and वृह् *vṛiḥ*\*), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushtu-va*. तुष्टोष *tushto-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोष *dudro-tha*.
7. स्रु *sru*, to flow, सुसृव *susru-va*. सुस्रोष *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before *va* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्षे *vavar-tha*, however, being restricted to the Veda, ववरिष *vavarisha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.  
या *yā*, to go; Fut. याता *yātā*; ययाय *yayā-tha*.  
चि *chi*, to gather; Fut. चेता *chetā*; चिचेय *chiche-tha*.
3. In roots ending in consonants and having an अ *a* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपकय *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षी *karshī*; चकर्षिष *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechisha*, besides पपकय *papaktha*; इयजिष *iyajisha*, besides इयष्ट *iyshtha*; also ययिष *yayisha*, चिचयिष *chichayisha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

\* वृष् *vṛiṣ*, (27, 8) वरणे *varane*, Su. वृष् *vṛiṣ*, (34, 8) आवरणे *āvarane*, Chur. वृह् *vṛiḥ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *ṛi*, the rule of Pāṇini being restricted by the commentator to वृष् *vṛiṣ* and वृह् *vṛiḥ*.



Exceptions :

1. In सृज् *srij* and दृञ् *dris*, the omission is optional.  
सृज् *srij*, सस्रश् *sasrashtha*, or ससृजिथ *sasrijitha*.
2. The verbs अस्ति *atti*, अस्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.  
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)  
सृ *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)  
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिक् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिक् *sich*, लिङ् *liṅ* :  
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā* :  
In क्लिप् *kṛip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya* :  
In वृत् *vrit*, वृष्ट *vridh*, स्यद् *syand*, शृष्ट *śridh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :  
In monosyllabic verbs ending in उ, ऊ, ऋ, ॠ, ग्रह *grah*, and गुह *guh*. § 333, C.
5. Before त *ta* :  
a. All verbs which by native grammarians are marked with आँ, ईँ, or ऊँ\*.  
b. The verb स्त्रि *sri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :  
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing. :  
All verbs of § 332 ending in vowels } if without इ i in the  
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

\* The technical ऊँ shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

1. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वृ *svri*; Per. Fut. स्वरिता *sva-i-tā*, or स्वता *svartā*, &c. (Pāṇ. VII. 2, 44.)  
(Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as *Ād* and *Div*, not as *Tud*), सविता *sav-i-tā*, or सोता *sotā*, &c.

धू *dhū* (not as *Tud*), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist *Parasmaipada*, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊँ (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ् *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)  
अञ्जिमुः *añjishuḥ*.

3. In the eight verbs beginning with रध् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) रध् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश *naś*, to vanish, नशिता *naś-i-tā*, or नष्टा *naśṭhā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *trapptā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) द्रुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) झृह् *snuh*, to vomit, झोहिता *snoh-i-tā*, or झोग्धा *snogdhā*, or झोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष् *kush* (*Chur* class), preceded by निर् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् t :

In the verbs इष् *ish* (*Tud* only), सह *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭaḥ* only, but either इष्ट्वा *ishṭvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स् s, but not in the aorist :

In the verbs कृत् *krit*, to cut; चृत् *chrit*, to kill; छृद् *chhrid*, to play; तृद् *trid*, to strike; नृत् *nrit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च् *ṛ*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in चृध् *ridh*, ध्रस् *bhrasj*, दम्भ् *dambh*, श्रि *śri*, स्वृ *svri*, यु *yu*, ऊयु *ūyū*, भृ *bhri* (*Bhū* class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च् *ṛ* (Pāṇ. VII. 2, 42). The च् *ṛ* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च् *ṛ* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination **त्वा** *tvā* :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination **त्वा** *tvā* and the participle in त *ta* :

In the verb क्लिञ् *kliś*. (Pāṇ. VII. 2, 50.)

क्लिशित्वा *kliśitvā* or क्लिष्टा *kliṣṭvā*, क्लिशितः *kliśitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pā*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note):

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर् *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पृश् *spāś*, to touch, स्पृष्टः *spāṣṭaḥ* or स्पाशितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुष् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्यः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुष् *saṅ-ghush*, to shout, संघुष्टः *saṅghuṣṭaḥ* or संघुषितः *saṅghuṣitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* \*.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jagmivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *driś*, to see, ददृशिवान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

Necessary insertion of इ *i*.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, आशिवान् *āśivān*.

In the verb यस् *ghas*, to eat, जक्षिवान् *jakshivān*.

Other verbs reject it.

\* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before **स्य** *syā* of the future and conditional :

In all verbs ending in **चु रि**, and in **हन्** *han* (Pāṇ. VII. 2, 70). In **गम्** *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (**सिच्** *sich*) :

In the verbs **स्तु** *stu*, **सु** *su*, **धृ** *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from **स्तु** *stu*, to praise, First Aorist (First Form), **अस्ताविषं** *astāvisham*; but in the Âtmanepada, **अस्तोषि** *astoshi*.

4. Before the terminations of the desiderative (**सन्** *san*) :

In the verbs **कृ** *krī*, **गृ** *grī*, **दृ** *drī*, **धृ** *dhri*, and **प्रच्छ** *prachh* (Pāṇ. VII. 2, 75); and in **गम्** *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs **स्मि** *smi*, **पू** *pū*, **चु रि**, **अञ्** *añj*, and **अश्** *aś*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial **त्वा** *tvā* and the participial termination **ता** *ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs **वस** *vas*, to dwell; **क्षुप्** *kshudh*, to hunger; **अञ्च** *añch*, to worship; **लुभ्** *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before **त्वा** *tvā* only :

In **जृ** *jri*, to grow old; **व्रश्च** *vraśch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before **था** *tha*, 2nd pers. sing. reduplicated perfect :

In **अद्** *ad*, to eat; **चु रि**, to go; **ये** *ye*, to cover. **आदिष्य** *āditha*, against § 335, 3; **आरिष्य** *āritha*, § 335, 3, note; **विव्ययिष्य** *vivyayitha*.

§ 339. The vowel ई *i* thus inserted is never liable to Guṇa or Vṛiddhi.

*Insertion of the long ई ī.*

§ 340. Long ई *ī* may be substituted for the short when subjoined to a verb ending in **चु रि**, also to **वृ रि**, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

**तृ** *trī*; Per. Fut. **तरीता** *taritā* or **तरिता** *taritā*, &c.; but Perf. 2nd pers. sing. **तेरिष्य** *teritha*; I. Aor. Par. 3rd pers. plur. **अतारिषुः** *atārishuh*; Bened. 3rd pers. sing. **तरिषीष्ट** *tarishīshṭa* \*.

**वृ** *vri*; Per. Fut. **वरीता** *varitā* or **वरिता** *varitā*; but Perf. **ववरिष्य** *vavaritha*; Aor. Par. **अवारिषुः** *avārishuh*; Bened. **वरिषीष्ट** *varishīshṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have ई *i* (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई *i*; not, however, as far as I can judge, in the benedictive Âtmanepada.

**तृ** *trī*; Des. **तितरिषति** *titarishati*; **तितरीषति** *titarishati*; **तितीषति** *titīrshati*; Aor. Âtm. **अतरिष्ट** *atarishṭa*, **अतरीष्ट** *atarishṭa*, and **अतीष्ट** *atīrshṭa*; Bened. **तरिषीष्ट** *tarishishṭa*, **तीषीष्ट** *tīrshishṭa*.

**वृ** *vri*; Des. **विवरिषते** *vivarishate*; **विषरीषते** *vivarishate*; **वुवृषते** *vuvūrshate*; Aor. Âtm. **अवरिष्ट** *avarishṭa*, **अवरीष्ट** *avarishṭa*, and **अवृत्** *avṛita*; Bened. **वरिषीष्ट** *varishishṭa*, **वृषीष्ट** *vṛishishṭa*.

The verb **ग्रह** *grah*, too, takes the long ई *ī*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

**ग्रह** *grah*; Per. Fut. **ग्रहीता** *grahitā*; Inf. **ग्रहीतुं** *grahitum*; but Perf. **जगृहिम** *jagṛihima*.

\* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, **वरीषीष्ट** *varishishṭa*, **स्तरीषीष्ट** *starishishṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

*Periphrastic Perfect.*

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आं** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kṛi*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

**उद्** *und*, to wet, **उदांचकार**, **बभूव**, **आस**, *undānchakāra, babhūva, āsa*.

**चकास्** *chakās*, to shine, **चकासांचकार**, **बभूव**, **आस**, *chakāsānchakāra, babhūva, āsa*.

**बोधय** *bodhaya*, to make known, **बोधयांचकार**, **बभूव**, **आस**, *bodhayānchakāra, babhūva, āsa*.

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kṛi* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **रघते** *edhate*, he grows,

**रघांचक्रे** *edh-dmchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आं** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

**बोभू** *bobhū*, frequentative base of **भू** *bhū*, **बोभवांचकार** *bobhavānchakāra*.

But **बुबोधिष्** *bubodhiṣ*, desiderative base of **बुध्** *budh*, **बुबोधिमांचकार** &c. *bubodhiṣānchakāra* &c.

*Paradigms of the Reduplicated Perfect.*

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

**धा** *dhā*, to place.

PARASMAIPADA.			ĀTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. <b>दधौ</b> <i>dadhau</i>	<b>दधिव</b>	<b>दधिम</b>	<b>दधे</b>	<b>दधिवहे</b>	<b>दधिमहे</b>
	<i>dadhivā</i>	<i>dadhimā</i>	<i>dadhé</i>	<i>dadhivāhe</i>	<i>dadhimāhe</i>
2. { <b>दधाथ</b> <i>dadhātha</i> or	<b>दधयुः</b>	<b>दध</b>	<b>दधिषे</b>	<b>दधाये</b>	<b>दधिष्से</b>
{ <b>दधिष</b> <i>dadhiṣa</i> *	<i>dadhāthuh</i>	<i>dadhá</i>	<i>dadhiṣhé</i>	<i>dadhāthe</i>	<i>dadhidhvé</i>
3. <b>दधौ</b> <i>dadhaś</i>	<b>दधतुः</b>	<b>दधुः</b>	<b>दधे</b>	<b>दधाते</b>	<b>दधिरे</b>
	<i>dadhātuh</i>	<i>dadhūh</i>	<i>dadhé</i>	<i>dadhāte</i>	<i>dadhire</i>

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by one consonant, and requiring intermediate **इ** *i*.

**नी** *nī*, to lead.

1. { <b>निनाय</b> <i>nindya</i> or	<b>निन्यिव</b>	<b>निन्यिम</b>	<b>निन्ये</b>	<b>निन्यिवहे</b>	<b>निन्यिमहे</b>
{ <b>निनय</b> <i>nindya</i>	<i>ninyivā</i>	<i>ninyimā</i>	<i>ninyé</i>	<i>ninyivāhe</i>	<i>ninyimāhe</i>
2. { <b>निनेथ</b> <i>ninētha</i> or	<b>निन्ययुः</b>	<b>निन्य</b>	<b>निन्यिषे</b>	<b>निन्याये</b>	<b>निन्यिष्से</b> or <b>द्वे</b> (§ 105)
{ <b>निनयिथ</b> <i>ninayitha</i> *	<i>ninyāthuh</i>	<i>ninyā</i>	<i>ninyiṣhé</i>	<i>ninyāthe</i>	<i>ninyidhvé</i> or <i>-dhvé</i>
3. <b>निनाय</b> <i>nindya</i>	<b>निन्यतुः</b>	<b>निन्युः</b>	<b>निन्ये</b>	<b>निन्याते</b>	<b>निन्यिरे</b>
	<i>ninyātuh</i>	<i>ninyūh</i>	<i>ninyé</i>	<i>ninyāte</i>	<i>ninyiré</i>

\* § 335, 2, and § 335, 3.

3. Verbal bases in चृ ri, preceded by one consonant, and requiring intermediate इ i.

धृ dhri, to hold.

1. { दधार dadhāra or दधर dadhāra	दधिव	दधिम	दधे	दधिवहे	दधिमहे
	dadhrivá	dadhrimá	dadhre	dadhriváhe	dadhrimáhe
2. दधये dadhārtha *	दधयुः	दध	दधिये	दधाये	दधिये or ०दे
	dadhráthuḥ	dadhra	dadhriśhé	dadhráthe	dadhriđhvé or -đhvé
3. दधार dadhāra	दधतुः	दधुः	दधे	दधाते	दधिरे
	dadhrátuḥ	dadhruḥ	dadhre	dadhraáte	dadhrire

4. Verbal bases in चृ ri, preceded by one consonant, not admitting intermediate इ i.

कृ kri, to do.

1. { चकार chakāra or चकर chakāra	चकव	चकम	चक्रे	चकवहे	चकमहे
	chakrivá	chakrimá	chakre	chakriváhe	chakrimáhe
2. चकये chakārtha	चक्रयुः	चक्र	चकृषे	चक्राये	चक्रदे
	chakráthuḥ	chakra	chakriśhé	chakráthe	chakriđhvé
3. चकार chakāra	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे
	chakrátuḥ	chakruḥ	chakre	chakraáte	chakrire

5. Verbal bases in इ i or ई é, preceded by two consonants, and requiring intermediate इ i.

क्री kri, to buy.

1. { चिक्राय chikráya or चिक्रय chikráya	चिक्रियिव	चिक्रियिम	चिक्रिये	चिक्रियिवहे	चिक्रियिमहे
	chikriyivá	chikriyimá	chikriyé	chikriyiváhe	chikriyimáhe
2. { चिक्रिये chikrétha or चिक्रियिष chikrayiṣa	चिक्रिययुः	चिक्रिय	चिक्रियिषे	चिक्रियाये	चिक्रियिषे or ०दे
	chikriyáthuḥ	chikriyá	chikriyishé	chikriyáthe	chikriyidhvé or -đhvé
3. चिक्राय chikráya	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे
	chikriyátuḥ	chikriyúḥ	chikriyé	chikriyáte	chikriyiré

6. Verbal bases in उ u or ऊ ú, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

1. { युयाव yuyáva or युयव yuyáva	युयुविव	युयुविम	युयुवे	युयुविवहे	युयुविमहे
	yuyuvivá	yuyuvimá	yuyuvé	yuyuviváhe	yuyuvimáhe
2. युयुविष yuyaviṣa †	युयुवयुः	युयुव	युयुविषे	युयुवाये	युयुविषे or ०दे
	yuyuváthuḥ	yuyuvá	yuyuvishé	yuyuváthe	yuyuvidhvé or -đhvé
3. युयाव yuyáva	युयुवतुः	युयुवुः	युयुवे	युयुवाते	युयुविरे
	yuyuvátuḥ	yuyuvúḥ	yuyuvé	yuyuváte	yuyuviré

7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i.

स्तु stu, to praise.

1. { तुष्टाव tushṭáva or तुष्टव tushṭáva	तुष्टव	तुष्टम	तुष्टवे	तुष्टवहे	तुष्टमहे
	tushṭavá	tushṭamá	tushṭavé	tushṭaváhe	tushṭamáhe
2. तुष्टोष tushṭótha ‡	तुष्टवयुः	तुष्टव	तुष्टये	तुष्टवाये	तुष्टदे
	tushṭaváthuḥ	tushṭavá	tushṭushé	tushṭaváthe	tushṭavđhvé
3. तुष्टाव tushṭáva	तुष्टवतुः	तुष्टवुः	तुष्टवे	तुष्टवाते	तुष्टविरे
	tushṭavátuḥ	tushṭavúḥ	tushṭavé	tushṭaváte	tushṭaviré

\* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोष yuyóṣa. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvāja might allow तुष्टविष tushṭaviṣa even against Pāp. vii. 2, 13.

8. Verbal bases in चृ *ri*, preceded by two consonants, and requiring intermediate इ *i*.

स्तृ *stri*, to spread.

1. { तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिव <i>tastarivá</i>	तस्तरिम <i>tastarimá</i>	तस्तरे <i>tastaré</i>	तस्तरिवहे <i>tastariváhe</i>	तस्तरिमहे <i>tastarimáhe</i>
2. तस्तर्थे <i>tastārtha</i>	तस्तरयुः <i>tastaráthuh</i>	तस्तर <i>tastará</i>	तस्तरिषे <i>tastarishé</i>	तस्तराये <i>tastaráthe</i>	तस्तरिध्वे or ०ध्वे <i>tastaridhvé</i> or <i>-dhvé</i>
3. तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarátuḥ</i>	तस्तरुः <i>tastarúḥ</i>	तस्तरे <i>tastaré</i>	तस्तराते <i>tastaráte</i>	तस्तरिरे <i>tastariré</i>

9. Verbal bases in कृ *ri*, requiring intermediate इ *i*.

कृ *kri*, to scatter.

1. { चकार <i>chakāra</i> or चकर <i>chakāra</i>	चकरिव <i>chakarivá</i>	चकरिम <i>chakarimá</i>	चकरे <i>chakaré</i>	चकरिवहे <i>chakariváhe</i>	चकरिमहे <i>chakarimáhe</i>
2. चकरिष्य <i>chakarishya</i>	चकरयुः <i>chakaráthuh</i>	चकर <i>chakará</i>	चकरिषे <i>chakarishé</i>	चकराये <i>chakaráthe</i>	चकरिध्वे or ०ध्वे <i>chakaridhvé</i> or <i>-dhvé</i>
3. चकार <i>chakāra</i>	चकरतुः <i>chakarátuḥ</i>	चकरुः <i>chakarúḥ</i>	चकरे <i>chakaré</i>	चकराते <i>chakaráte</i>	चकरिरे <i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

1. तुतोद् <i>tutóda</i>	तुतुदिव <i>tutudivá</i>	तुतुदिम <i>tutudimá</i>	तुतुदे <i>tutudé</i>	तुतुदिवहे <i>tutudiváhe</i>	तुतुदिमहे <i>tutudimáhe</i>
2. तुतुदिष्य <i>tutoditha</i>	तुतुदयुः <i>tutudáthuh</i>	तुतुद <i>tutudá</i>	तुतुदिषे <i>tutudishé</i>	तुतुदाये <i>tutudáthe</i>	तुतुदिध्वे <i>tutudidhvé</i>
3. तुतोद् <i>tutóda</i>	तुतुदतुः <i>tutudátuh</i>	तुतुदुः <i>tutudúḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutudáte</i>	तुतुदिरे <i>tutudiré</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

1. { ततान <i>tatāna</i> or ततन <i>tatāna</i>	तेनिव <i>tenivá</i>	तेनिम <i>tenimá</i>	तेने <i>tené</i>	तेनिवहे <i>teniváhe</i>	तेनिमहे <i>tenimáhe</i>
2. तेनिष्य <i>tenitha</i>	तेनयुः <i>tenáthuh</i>	तेन <i>tená</i>	तेनिषे <i>tenishé</i>	तेनाये <i>tenáthe</i>	तेनिध्वे <i>tenidhvé</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenátuh</i>	तेनुः <i>tenúḥ</i>	तेने <i>tené</i>	तेनाते <i>tenáte</i>	तेनिरे <i>tenire</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.

यज् *yaj*, to sacrifice.

1. { इयाज <i>iyája</i> or इयज <i>iyája</i>	इजिव <i>ijivá</i>	इजिम <i>ijimá</i>	इजे <i>ijé</i>	इजिवहे <i>ijiváhe</i>	इजिमहे <i>ijimáhe</i>
2. { इयश्च <i>iyáshtha</i> or इयजिष्य <i>iyajishya</i>	इजयुः <i>ijáthuh</i>	इज <i>ijá</i>	इजिषे <i>ijishé</i>	इजाये <i>ijáthe</i>	इजिध्वे <i>ijidhvé</i>
3. इयाज <i>iyája</i>	इजतुः <i>ijátuh</i>	इजुः <i>ijúḥ</i>	इजे <i>ijé</i>	इजाते <i>ijáte</i>	इजिरे <i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1. {	जघान <i>jaghána</i> or जघन <i>jaghána</i>	जग्मिव <i>jaghnivá</i>	जग्मिम <i>jaghnimá</i>	जग्मे <i>jaghné</i>	जग्मिवहे <i>jaghniváhe</i>	जग्मिमहे <i>jaghnimáhe</i>
2. {	जघंथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i>	जग्मथुः <i>jaghnáthuh</i>	जग्म <i>jaghná</i>	जग्मिषे <i>jaghnishé</i>	जग्माथे <i>jaghnáthe</i>	जग्मिध्वे <i>jaghnidhvé</i>
3.	जघान <i>jaghána</i>	जग्मतुः <i>jaghnátuh</i>	जग्मुः <i>jaghnúh</i>	जग्मे <i>jaghné</i>	जग्माते <i>jaghnáte</i>	जग्मिरे <i>jaghniré</i>

14. Verbal base भू *bhú* (irregular).

1.	बभूव <i>babhúva</i>	बभूविव <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhúvé</i>	बभूविवहे <i>babhúviváhe</i>	बभूविमहे <i>babhúvimáhe</i>
2.	बभूविथ <i>babhúvitha</i>	बभूवथुः <i>babhúvátuh</i>	बभूव <i>babhúvá</i>	बभूविषे <i>babhúvishé</i>	बभूवाथे <i>babhúvátthe</i>	बभूविध्वे or ०द्वे <i>babhúvidhvé or -dhwé</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvátuh</i>	बभूवुः <i>babhúvúh</i>	बभूवे <i>babhúvé</i>	बभूवाते <i>babhúvátte</i>	बभूविरे <i>babhúviré</i>

## CHAPTER XII.

### STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing ऋ *ṛi* to इ *ir*, or, before consonants, to ई *īr*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.



The base is, if possible,  
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.  
(Except bases ending in conson.  
or च्च ri, and not taking interm.  
इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.  
(Except First Aor. II. Âtm. of  
verbs ending in conson., च्च ri, or  
आ d. § 350-352.)

The base is not strengthened, and, if  
possible, weakened in :

1. The Participle in त ta (unless it takes  
intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes  
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.  
(Except verbs in च्च ri, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट Âtm.
bhū	bho	bhaviṣhyāti	ābhaviṣhyat	bhavitā	bhaviṣhīṣhṭā	ābhaviṣhṭa
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्ता	(तुत्सीष्ट)	अतोत्सीत्
tud	tod	totsyāti	ātotsyat	tottā	(tutśiṣhṭā)	ātautśt
दिष्	देष्	देविष्यति	अदेविष्यत्	देविता	देविषीष्ट	अदेवीत्
div	dev	deviṣhyāti	ādeviṣhyat	devitā	deviṣhīṣhṭā	ādevit
चुर्	चोर्य	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
chur	choray	chorayishyāti	āchorayishyat	chorayitā	chorayishīṣhṭā	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकारीत्
kṛ	kar	karishyāti	ākarishyat	karitā	karishīṣhṭā	ākārit
सु	सो	सोष्यति	असोष्यत्	सोता	सोषीष्ट	असावीत्
su	so	soshyāti	āsoshyat	sotā	soshīṣhṭā	āsāvīt
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीष्ट	अतनीत् or अतानीत्
tan	tan	tanishyāti	ātanishyat	tanitā	tanishīṣhṭā	ātānt or ātānt
क्रो	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीष्ट	अक्रैषीत्
kṛ	kre	kreshyāti	ākreshyat	kreitā	kreshīṣhṭā	ākraishīt
द्विष्	द्वेष्	द्वेष्यति	अद्वेष्यत्	द्वेषा	(द्विषीष्ट)	
dvish	dvesh	dveṣhyāti	ādveṣhyat	dveshā	(dvikshīṣhṭā)	
हु	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहौषीत्
hu	ho	hoshyāti	āhoshyat	hotā	hoshtīṣhṭā	āhaushīt
रुप्	रोष्	रोत्स्यति	अरोत्स्यत्	रोद्धा	(रुत्सीष्ट)	अरोत्सीत्
rudh	rodh	rotsyāti	ārotsyat	roddhā	(rutśiṣhṭā)	ārautśt
कृ	Caus. कारय	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kṛ	kāray	kārayishyāti	ākārayishyat	kārayitā	kārayishīṣhṭā	
कृ	Des. चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीष्ट	अचिकीर्षीत्
kṛ	chikīrṣh	chikīrṣhishyāti	āchikīrṣhishyat	chikīrṣhitā	chikīrṣhishīṣhṭā	āchikīrṣhīt
कृ	Int. चेक्रीय	चेक्रीयिष्यते	अचेक्रीयिष्यत्	चेक्रीयिता	चेक्रीयिषीष्ट	अचेक्रीयिष्ट
kṛ	chekṛty	chekṛtyishyāte	āchekṛtyishyata	chekṛtyitā	chekṛtyishīṣhṭā	āchekṛtyishṭa

I. Root.	Base not strengthened.	Part. तत्ता, without इ.	Ger. त्वात्वा, without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhū	bhū	bhūtāḥ	bhūtvā	bhūyāte	bhūyāt	ābhāt	
तुद्	तुद्	तुच्चः	तुत्वा	तुद्यते	तुद्यात्		अतुत्
tud	tud	tunnāḥ	tuttvā	tudyāte	tudyāt		ātutta
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्ये
kṛi	kṛi	kīrnāḥ	kīrtvā	kīryāte	kīryāt		ākīrshṭa
दिष्	दिष्	द्युतः	द्युत्वा	दीव्यते	दीव्यात्		
div	div	dyūtāḥ	dyūtvā	dīvyāte	dīvyāt		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुषत्	
push	push	puṣṭāḥ	puṣṭvā	puṣyāte	puṣyāt	āpuṣat	
चुर्	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूचुरत्	
chur	(choray)	(choritāḥ)	(chorayitvā)	(choryāte)	(choryāt)	achūchurat	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
su	su	sutāḥ	sutvā	sūyāte	sūyāt		
तन्	तन् & त	ततः	तत्वा <sup>2</sup>	तन्यते <sup>3</sup>	तन्यात्		अतत
tan	tan & ta	tatāḥ	tatvā	tanyāte	tanyāt		ātata
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीय्यात्		
kṛi	kṛi	kṛitāḥ	kṛītvā	kṛīyāte	kṛīyāt		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
dvish	dvish	dvishṭāḥ	dvishṭvā	dvishyāte	dvishyāt		ādvikshat
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
hu	hu	hutāḥ	hutvā	hūyāte	hūyāt		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
rudh	rudh	ruddhāḥ	ruddhvā	rudhyāte	rudhyāt	ārudhat	āruddha
कृ	Caus. कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचिकरत्	
kṛi	kāray	kāritāḥ	kārayitvā	kāryāte	kāryāt	āchikarat	
कृ	Des. चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
kṛi	chikīrsh	chikīrshitāḥ	chikīrshitvā	chikīrshyāte	chikīrshyāt		
कृ	Int. चेक्रीय्	चेक्रीयितः	चेक्रीयित्वा				
kṛi	chekrīy	chekrīyitāḥ	chekrīyitvā				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mrij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *ṣrij*, by changing इः into छा *ā*, like मि *mi*, by nasalization, like नञ् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज <sup>4</sup>	मार्क्ष्यति	अमार्क्ष्यत्	मार्शे	मार्जिषीष्ट	अमार्क्षीत्
mrij	mārij	mārksyāti	āmārksyāt	mārshṭā	mārjishtṣhṭā	āmārksht
	or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृषीष्ट)	अमार्जीत्	
		mārjishyāti	āmārjishyāt	mārjitā	(mṛikshṭṣhṭā)	āmārjīt

<sup>1</sup> § 143.<sup>2</sup> Or तनित्वा *tanitvā*.<sup>3</sup> Or तायते *tāyāte* (§ 391).<sup>4</sup> Pāṇ. VII. 2, 114.

गृह्	गृह् <sup>1</sup>	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीष्ट)	
guh	gūh	ghokshyāti	āghokshyat	godhā	(ghukshīṣhṭā)	
		or गृहिष्यति	अगृहिष्यत्	गृहिता	गृहिषीष्ट	अगृहीत्
		gūhishyāti	āgūhishyat	gūhitā	gūhishīṣhṭā	āgūhīt
सृज्	सृज् <sup>2</sup>	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srij	sraj	sraکشyāti	āsraکشyat	sraṣhṭā		āsraکشhīt
मि	मा <sup>3</sup>	मास्यति	अमास्यत्	माता	मासीष्ट	अमासीत्
mi	mā	māsyāti	āmasyat	mātā	māstīṣhṭā	āmāsīt
नञ्	नञ् <sup>4</sup>	नंक्ष्यति	अनंक्ष्यत्	नंष्टा		
naś	nañś	nañkshyāti	ānañkshyat	nañṣhṭā		
संस्	संस् <sup>5</sup>	संसिष्यते	असंसिष्यत्	संसिता	संसिषीष्ट	असंसिष्ट
srañś	srañś	srañśishyāte	āsrañśishyata	srañśitā	srañśishīṣhṭā	āsrañśishṭā
बन्ध्	बन्ध्	भन्त्यति	अभन्त्यत्	बन्धा		अभान्तीत्
bandh	bandh	bhantyaṭi	ābhantysat	bandhā		ābhāntīṭ
II. Root. Base not strengthened.		Part. त ta, without इ i.	Ger. त्वा tvā, without इ i.	Passive.	Ben. Par.	Sec. Aor.
मृज्	मृज्	मृष्टः	मृष्टा <sup>6</sup>	मृज्यते	मृज्यात्	
mrij	mrij	mriṣhṭāḥ	mriṣhṭvā	mrijyāte	mrijyāt	
गृह्	गृह्	गूढः <sup>7</sup>	गूढा <sup>8</sup>	गृह्यते	गृह्यात्	अगृह्यत्
guh	guh	gūḍhāḥ	gūḍhvā	guhyaṭe	guhyaāt	āghukshat
सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
srij	srij	sriṣhṭāḥ	sriṣhṭvā	srijyāte	srijyāt	
मि	मि	मितः	मित्रा	मीयते	मेयात्	
mi	mi	mitāḥ	mitvā	mīyāte	meyāt	
नञ्	नञ्	नष्टः	नष्टा <sup>9</sup>	नश्यते	नश्यात्	अनशत्
naś	naś	nashṭāḥ	nashṭvā	naśyāte	naśyāt	ānaśat
संस्	संस्	स्रस्तः <sup>10</sup>	स्रस्ता <sup>11</sup>	स्रस्यते	स्रस्यात्	अस्रसत्
srañś	sras	sraṣṭāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat
बन्ध्	बन्ध्	बद्धः	बद्धा	बध्यते	बध्यात्	
bandh	badh	baddhāḥ	baddhvā	badhyāte	badhyāt	

<sup>1</sup> Pāṇ. VI. 4, 89.<sup>2</sup> Pāṇ. VI. 1, 58.<sup>3</sup> Pāṇ. VI. 1, 50.<sup>4</sup> Pāṇ. VII. 1, 60.<sup>5</sup> Pāṇ. VI. 4, 24.<sup>6</sup> But with इ i, मर्जित्वा mārjitvā, not मर्जित्वा mārjitvā.<sup>7</sup> As to the long ऊ, see § 128.<sup>8</sup> Or गृहित्वा gūhitvā, § 337, I. 2.<sup>9</sup> Or नष्टा nañṣhṭā.

<sup>10</sup> Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् srañś: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. 1, 2). वृहि vṛih, वृहति vṛimhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वरयति varhayati, but वृह्ति vṛimhiṭ. रञ्ज् rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvaśātuka affixes; रजति rajati, &c. (Pāṇ. VI. 4, 26). अञ्च añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53): अञ्चितः añchitah, worshipped; otherwise अक्तः aktaḥ or अञ्चितः añchitah, bent.

<sup>11</sup> Or संसित्वा srañśitvā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् ण् or ण् ण्; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. सकुटोत् *śakuṭit* (Pāṇ. I. 2, 1). विज् *vi*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

## CHAPTER XIII.

### AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

#### Terminations of the First Aorist.

I.

#### First Form.

##### PARASMAIPADA.

##### ĀTMANEPAḌA.

इष *isham* इष्वा *ishva* इष्मा *ishma* इषि *ishi* इष्वहि *ishvahi* इष्महि *ishmahi*  
 ईः *ēḥ* इष्ट *ishṭam* इष्ट *ishṭa* इष्टाः *ishṭhāḥ* इष्टायां *ishṭhām* इध्वं or इद्वं *idhvam or idhvam*  
 ईत् *it* इष्ट *ishṭām* इषुः *ishuḥ* इष्ट *ishṭa* इष्टातां *ishṭātām* इषत *ishata*

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

#### Second Form.

##### PARASMAIPADA.

##### ĀTMANEPAḌA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>tam</i>	{ स्त <i>sta</i> or त <i>ta</i>	{ स्याः <i>sthāḥ</i> or याः <i>thāḥ</i>	साथां <i>sāthām</i>	{ ध्वं <i>dhvam</i> or द्वं <i>dhvam</i>
सीत् <i>sīt</i>	{ स्तां <i>stām</i> or तां <i>tām</i>	सुः <i>suḥ</i>	{ स्त <i>sta</i> or त <i>ta</i>	सातां <i>sātām</i>	सत <i>sata</i>

3.

## Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

## PARASMAIPADA.

सिषं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-ti</i> (for सिषः <i>sish(a)h</i> )	सिष्टं <i>s-ishṭam</i>	सिष्ट <i>s-ishṭa</i>
सीत् <i>s-ti</i> (for सिषत् <i>sish(a)t</i> )	सिष्टां <i>s-ishṭām</i>	सिषुः <i>s-ishuḥ</i>

4.

## Fourth Form.

Lastly, there are some few verbs, ending in ज्ञ *ś*, ष *sh*, ह *h*, preceded by इ *i*, उ *u*, च् *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

## PARASMAIPADA.

## ÂTMANEPADA.

सं <i>sam</i>	साष <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>	{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>	{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>santa</i>

## Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada\*. लू *lū*, to cut, अलाविषं *ālāvisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lū*, अलविषि *ālavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Âtm. अबोधिषि *ābodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकाशिषं *ākāṇisham* or अकणिषं *ākaṇisham* (Pāṇ. VII. 2, 7); Âtm. अकणिषि *ākaṇishi*.

\* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayīt*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). ऊर्णु *ūrnu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णुवीत् *aurṇāvīt*, or और्णुवीत् *aurṇavīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्वालीत् *ājvalīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṇ*, to hurt, श्वास *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *āsyamīt*; व्यम् *vyam*, to throw, अव्ययीत् *āvayyīt*; क्षण् *kṣhaṇ*, to hurt, अक्षणीत् *ākṣhaṇīt*; श्वास *śvas*, to breathe, अश्वसीत् *āśvasīt*; ऊनय् *ūnay*, to diminish, अनयीत् *ānayanīt*; रग *rag*, to suspect, अरगीत् *āragīt*. दीप्ति *dīdhti*, to shine, वेषी *veṣi*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *ādaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुध *budh*; Desid. बुबोधिष *bubodhish*; Aor. अबुबोधिषि *ábubodhishisham*.

Intensives in य *y*, if preceded by a consonant, must, certain denominatives in य *y* may, drop their final य *y*. If the intensive य *y* is preceded by a vowel, य *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद्य *bebhidy*; Aor. Âtm. अबेभिदिषि *ábebhidishi*. भू *bhū*, to be; Int. base बोभूय *bobhúy*; Aor. Âtm. अबोभूयिषि *ábo-bhúyishi*. Denom. base नमस्य *namasy*, to worship; Aor. अनमस्यिष *ánamasy-isham* or अनमसिष *ánamas-isham*.

*Special Rules for the Second Form of the First Aorist.*

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैष *ákshaipsam*; शि *śi*, अशैष *ásaisam* (Pân. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshīt* (Pân. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई, उ, ऊ (not in च *ri*, Pân. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áseshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kṛi*, अकृषि *ákṛishi*. Final च *ri* becomes ई *ī*.

§ 351. Terminations beginning with स्त् *st* or स्स् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैम *ákshaip-tam*, 3. p. dual अक्षैमां *ákshaip-tám*, 2. p. plur. अक्षैम *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ákṛitháh*, 3. p. sing. अकृत *ákṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mányate*, अमन्त *ámansta*.

§ 352. The roots स्था *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pân. I. 2, 17). स्था *sthá*, उपस्थित *úpdsthi-ta*; उपस्थिताः *úpdsthi-shátám*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mí* (*mínáti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dí*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pân. VI. 1, 50-51)\*. Thus from मी *mí* and मि *mi*, अमास्त *amásta*; from दी *dí*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshta*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pân. I. 2, 14); अहत *ahata*, अहसातां *ahasátám*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pân. I. 2, 13); अगत *agata* or अगन्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasishṭa* or गंसीष्ट *gañsishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pân. I. 2, 15); उपायत् *upáyata*, he espoused, or उपायन्त *upáyamsta* (Pân. I. 2, 16).

\* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pân. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sit forms.

*Special Rules for the Third Form of the First Aorist.*

§ 357. Most verbs taking this form of the Aorist end in **आ d**, or in diphthongs which take **आ d** as their substitute. This **आ d** remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs **मी mī**, to hurt, **मि mi**, to throw, and **ली lī**, to stick, in taking this form, change likewise their final vowels into **आ d**. Ex. **अमासिषं amāsisham**, I threw, and I hurt; **अलासिषं alāsisham** (or **अलैषं alaisham**). § 353.

§ 359. Three roots ending in **म् m** take this form; **यम् yam**, to hold, **रम् ram**, to rejoice, **नम् nam**, to bend, Aor. **अयंसिषं ayaṁsisham**, &c. (Pāṇ. VII. 2, 73.)

*Special Rules for the Fourth Form of the First Aorist.*

§ 360. The roots which take this form must end in **ञ ś** (as to **दृश् dṛś**, to see, cf. Pāṇ. III. 1, 47), **ष् sh**, **स् s**, **ह h**, preceded by any vowel but **अ, आ d**. They must be verbs which reject the intermediate **इ i**; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root **स्लिष् śliṣh** takes this form only if it means to embrace (Pāṇ. III. 1, 46); **अस्लिषत् aslikshat**. Other verbs, such as **पुष् push** and **शुष् śuṣh**, are specially excepted. (§ 366.)

§ 362. The roots **दुह् duh**, to milk, **दिह् dih**, to anoint, **लिह् lih**, to lick, **गुह् guh**, to hide (Pāṇ. VII. 3, 73), may take in the Âtmanepada

**याः thāh** instead of **सथाः sathāh**.      **वहि vahi** instead of **सावहि sāvahi**.  
**त tu** — **सत sata**.      **ध्वं dhvam** — **सध्वं sadhvam**.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. **दुह् duh**; 2. p. sing. Âtm. **अदुग्धाः adugdhāḥ** or **अधुक्षयाः adhuṣhathāḥ**.

3. p. sing. Âtm. **अदुग्ध adugdha** or **अधुक्षत adhukshata**.

1. p. dual Âtm. **अदुह्वहि aduhvahi** or **अधुक्षवहि adhuṣhāvahi**.

2. p. plur. Âtm. **अधुग्ध्वं adhugdhvam** or **अधुक्षध्वं adhuṣhadvham**.

**FIRST AORIST.**

*First Form,*

with intermediate **इ i**.

a. Verbs ending in a vowel; **लृ lṛ**, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

**PARASMAIPADA.**

1. <b>अलाविषं ālāv-isham</b>	<b>अलाविष्व ālāv-ishva</b>	<b>अलाविष्म ālāv-ishma</b>
2. <b>अलावीः ālāv-iḥ</b>	<b>अलाविष्टं ālāv-ishṭam</b>	<b>अलाविष्ट ālāv-ishṭa</b>
3. <b>अलावीत् ālāv-it</b>	<b>अलाविष्टां ālāv-ishṭām</b>	<b>अलाविषुः ālāv-i-shuḥ</b>

**ÂTMANEPADA.**

1. <b>अलविषि ālav-ishi</b>	<b>अलविष्वहि ālav-ishvahi</b>	<b>अलविष्महि ālav-ishmahī</b>
2. <b>अलविष्टाः ālav-ishṭhāḥ</b>	<b>अलविषायां ālav-ishāthām</b>	<b>अलविध्यं ālav-idhvam</b> or <b>द्वं -dhvam</b>
3. <b>अलविष्ट ālav-ishṭa</b>	<b>अलविषातां ālav-ishātām</b>	<b>अलविषत ālav-ishata</b>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

## PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-iḥ</i>	अबोधिष्ठं <i>abodh-ishṭam</i>	अबोधिष्टा <i>abodh-ishṭa</i>
3. अबोधोत् <i>abodh-it</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

## ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i>	अबोधियायां <i>abodh-ishāthām</i>	अबोधिध्वं <i>abodh-idhvam</i>
3. अबोधिष्ठ <i>abodh-ishṭa</i>	अबोधियातां <i>abodh-ishātām</i>	अबोधिषत <i>abodh-ishata</i>

## Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अक्षैषं <i>akshaip-sam</i>	अक्षैष्व <i>akshaip-sva</i>	अक्षैष्म <i>akshaip-sma</i>
2. अक्षैषीः <i>akshaip-siḥ</i>	अक्षैमं <i>akshaip-tam</i> (§ 351)	अक्षेम <i>akshaip-ta</i>
3. अक्षैषीत् <i>akshaip-sīt</i>	अक्षैमां <i>akshaip-tām</i>	अक्षैषुः <i>akshaip-suḥ</i>

## ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्सवहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्साः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	अक्षिभुं <i>akshib-dhvam</i>
3. अक्षिप्त <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्तत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

## PARASMAIPADA.

1. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
2. अनैषीः <i>anaishīḥ</i>	अनैष्ठं <i>anaishṭam</i>	अनैष्टा <i>anaishṭa</i>
3. अनैषीत् <i>anaishīt</i>	अनैष्टां <i>anaishṭām</i>	अनैषुः <i>anaishuḥ</i>

## ÂTMANEPADA.

1. अनेषि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्ठाः <i>aneshṭhāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेध्वं <i>aneshhvam</i>
3. अनेष्ट <i>aneshṭa</i>	अनेषातां <i>aneshātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in ऋ *ṛi*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अकार्षे <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
2. अकार्षीः <i>akārshīḥ</i>	अकार्ष्ठं <i>akārshṭam</i>	अकार्ष्ठा <i>akārshṭa</i>
3. अकार्षीत् <i>akārshīt</i>	अकार्ष्ठां <i>akārshṭām</i>	अकार्षुः <i>akārshuḥ</i>



## ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्वं <i>akṛiḍhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

## ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्वं <i>adiḍhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च्च *ri*; स्तृ *strī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then गुण (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्च *ri* changed to ई *rī*. (§ 350.)

## PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

ÂTMANEPADA.

Second Form,

with इ *i*.

SINGULAR.

without इ *i*.

1. अस्तारिषि or अस्तारोषि <i>astarishi</i> or <i>astarīshi</i>	अस्तीषि <i>astīrshi</i>
2. अस्तारिषाः or अस्तारोषाः <i>astarishāḥ</i> or <i>astarīshāḥ</i>	अस्तीषाः <i>astīrshāḥ</i>
3. अस्तारिष्ट or अस्तारोष्ट <i>astarishṭa</i> or <i>astarīshṭa</i>	अस्तीष्ट <i>astīrshṭa</i>

DUAL.

1. अस्तारिष्वहि or अस्तारोष्वहि <i>astarishvahi</i> or <i>astarīshvahi</i>	अस्तीर्ष्वहि <i>astīrshvahi</i>
2. अस्तारिषायां or अस्तारोषायां <i>astarishāthām</i> or <i>astarīshāthām</i>	अस्तीर्षायां <i>astīrshāthām</i>
3. अस्तारिषातां or अस्तारोषातां <i>astarishātām</i> or <i>astarīshātām</i>	अस्तीर्षातां <i>astīrshātām</i>

PLURAL.

1. अस्तारिष्वहि or अस्तारोष्वहि <i>astarishmahi</i> or <i>astarīshmahi</i>	अस्तीर्ष्वहि <i>astīrshmahi</i>
2. अस्तारिध्वं or अस्तारोध्वं <i>astaridhvam</i> or <i>astarīdhvam</i>	अस्तीर्द्वं <i>astīrḍhvam</i>
3. अस्तारिषत or अस्तारोषत <i>astarishata</i> or <i>astarīshata</i>	अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate च्च *ri*; सृज् *srīj*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अस्राक्षं <i>asrāksham</i>	अस्राक्ष <i>asrākshva</i>	अस्राक्ष <i>asrākshma</i>
2. अस्राक्षीः <i>asrākshīḥ</i>	अस्राष्टं <i>asṛāṣṭam</i>	अस्राष्ट <i>asrāṣṭa</i>
3. अस्राक्षीत् <i>asrākshīt</i>	अस्राष्टां <i>asrāṣṭām</i>	अस्राष्टुः <i>asrākshuḥ</i>

## ÂTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्ष्वहि <i>asṛikshmahi</i>
2. असृष्टाः <i>asṛishāḥ</i>	असृष्टायां <i>asṛikshāthām</i>	असृद्वं <i>asṛiḍhvam</i>
3. असृष्ट <i>asṛishṭa</i>	असृष्टातां <i>asṛikshātām</i>	असृष्टत <i>asṛikshata</i>

g. Verbs ending in ह् *h*; दह् *dah*, to burn.

## PARASMAIPADA.

1. अधक्ष् *adháksham*
2. अधक्षीः *adhákshīḥ*
3. अधक्षीत् *adhákshīt*

- अधक्ष् *adhákshva*
- अदाग्धं *adágdham*
- अदाग्धां *adágdhām*

- अधक्ष् *adhákshma*
- अदाग्ध *adágdha*
- अधाक्षुः *adhákshuḥ*

## ĀTMANEPAḌA.

1. अधक्षि *adhakshi*
2. अदाग्धाः *adagdhāḥ*
3. अदाग्ध *adagdha*

- अधक्षहि *adhakshvahi*
- अधक्षायां *adhakshāthām*
- अधक्षातां *adhakshātām*

- अधक्षहि *adhakshmahi*
- अदाग्ध्वं *adagdhvam*
- अधक्षत *adhakshata*

## FIRST AORIST.

## Third Form.

## PARASMAIPADA ONLY.

या *yá*, to go.

1. अयासिषं *ayásisham*
2. अयासीः *ayástīḥ*
3. अयासीत् *ayástī*

- अयासिष्व *ayásishva*
- अयासिष्टं *ayásishṭam*
- अयासिष्टां *ayásishṭām*

- अयासिष्य *ayásishma*
- अयासिष्ट *ayásishṭa*
- अयासिषुः *ayásishuḥ*

नम् *nam*, to bend.

1. अनंसिषं *anānsisham*
2. अनंसीः *anānsīḥ*
3. अनंसीत् *anānsīt*

- अनंसिष्व *anānsishva*
- अनंसिष्टं *anānsishṭam*
- अनंसिष्टां *anānsishṭām*

- अनंसिष्य *anānsishma*
- अनंसिष्ट *anānsishṭa*
- अनंसिषुः *anānsishuḥ*

## FIRST AORIST.

## Fourth Form.

दिश् *diś*, to show.

## PARASMAIPADA.

1. अदिक्षं *adiksham*
2. अदिक्षः *adikshaḥ*
3. अदिक्षत् *adikshat*

- अदिक्षाव *adikshāva*
- अदिक्षतं *adikshatam*
- अदिक्षतां *adikshatām*

- अदिक्षाम *adikshāma*
- अदिक्षत *adikshata*
- अदिक्षन् *adikshan*

## ĀTMANEPAḌA.

1. अदिक्षि *adikshi*
2. अदिक्षयाः *adikshathāḥ*
3. अदिक्षत *adikshata*

- अदिक्षावहि *adikshāvahi*
- अदिक्षायां *adikshāthām*
- अदिक्षातां *adikshātām*

- अदिक्षामहि *adikshāmahi*
- अदिक्ष्वं *adikshadhvam*
- अदिक्षत *adikshanta*

गुह् *guh*, to hide.

## PARASMAIPADA.

1. अघुक्षं *aghuksham*
2. अघुक्षः *aghukshaḥ*
3. अघुक्षत् *aghukshat*

- अघुक्षाव *aghukshāva*
- अघुक्षतं *aghukshatam*
- अघुक्षतां *aghukshatām*

- अघुक्षाम *aghukshāma*
- अघुक्षत *aghukshata*
- अघुक्षन् *aghukshan*

## ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुह्रहि *aguhvahi* अघुक्षामहि *aghukshāmahi*  
 2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūḍhāḥ* अघुक्षायां *aghukshāthām* अघुक्षध्वं or अघृद् <sup>1</sup>  
 3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.  
 (§ 337, I. I.)

लिह् *lih*, to smear.

## PARASMAIPADA.

1. अलिक्षं *alikhsham* अलिक्षाव *alikhshāva* अलिक्षाम *alikhshāma*  
 2. अलिक्षः *alikhshaḥ* अलिक्षन्त *alikhshatam* अलिक्षत *alikhshata*  
 3. अलिक्षन् *alikhshan*

## ÂTMANEPADA.

1. अलिक्षि *alikshi* अलिक्षावहि *alikhshāvahi* or अलिह्रहि *alihvahi* अलिक्षामहि *alikhshāmahi*  
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्षायां *alikhshāthām* अलिक्षध्वं or अलीद् <sup>2</sup>  
 3. अलिक्षत *alikhshata* or अलीढ *alīḍha* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

## PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

## ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुह्रहि *aduhvahi* अधुक्षामहि *adhukshāmahi*  
 2. अधुक्षयाः *adhukshathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhukshāthām* अधुक्षध्वं or अधुग्धं <sup>3</sup>  
 3. अधुक्षत *adhukshata* or अदुग्ध *adugdha* अधुक्षातां *adhukshātām* अधुक्षन्त *adhukshanta*

दिह् *dih*, to anoint.

## PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

## ÂTMANEPADA.

1. अधिक्षि *adhikshi* अधिक्षावहि or अदिह्रहि <sup>4</sup> अधिक्षामहि *adhikshāmahi*  
 2. अधिक्षयाः or अदिग्धाः <sup>5</sup> अधिक्षायां *adhikshāthām* अधिक्षध्वं or अधिग्धं <sup>6</sup>  
 3. अधिक्षत or अदिग्ध <sup>7</sup> अधिक्षातां *adhikshātām* अधिक्षन्त *adhikshanta*

## SECOND AORIST.

## First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a*, like those of the Tud form.

<sup>1</sup> *aghukshadhvam* or *aghūḍhvam*.

<sup>3</sup> *adhukshadhvam* or *adhugdhvam*.

<sup>5</sup> *adhikshathāḥ* or *adigdhāḥ*.

<sup>7</sup> *adhikshata* or *adigdha*.

<sup>2</sup> *alikhshadhvam* or *alīḍhvam*.

<sup>4</sup> *adhikshāvahi* or *adihvahi*.

<sup>6</sup> *adhikshadhvam* or *adhigdhvam*.

सिञ्च *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. असिञ्चं *asiñcham*.

## PARASMAIPADA.

1. असिञ्चं <i>asicham</i>	असिञ्चाव <i>asichāva</i>	असिञ्चाम <i>asichāma</i>
2. असिञ्चः <i>asichah</i>	असिञ्चतं <i>asichatam</i>	असिञ्चत <i>asichata</i>
3. असिञ्चत् <i>asichat</i>	असिञ्चतां <i>asichatām</i>	असिञ्चन् <i>asichan</i>

## ÂTMANEPADA.

1. असिञ्चे <i>asiche</i>	असिञ्चावहि <i>asichāvahi</i>	असिञ्चामहि <i>asichāmahi</i>
2. असिञ्चयाः <i>asichathāh</i>	असिञ्चेयां <i>asichethām</i>	असिञ्चध्वं <i>asichadhvam</i>
3. असिञ्चत <i>asichata</i>	असिञ्चेतां <i>asichetām</i>	असिञ्चन्त <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

## PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

## ÂTMANEPADA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वयाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *āśvam*. Roots ending in चृ *ri*, and the root दृश् *driś*, to see, take गुण (Pân. VII. 4, 16), and then form a base ending in short अ *a*: मृ *sri*, to go, असरत् *asarat*; दृश् *driś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपप्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपत्तं *apapatam*); अनेशं *aneśam*, I perished, Kâś. on Pân. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शास् *śás*; अस्थं *āstham*, I threw, from अस् *as*. (Pân. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (अस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिञ्च *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपन्त *alipanta* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *lṛ*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs **गृ** *grī*, to go, **शास्** *sās*, to order, and **चृ** *ri*, to go (**चार्** *āram*), in Par. and Ātm. (Pāṇ. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). **अभिदत्** *abhidat* or **अभैत्सीत्** *abhaitstī*.

Optionally, **जृ** *jṛ*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तम्** *astambhat* or **अस्तंभीत्** *astambhīt*), **मुच** *mruch*, to go (**अमुचत्** *amruchat* or **अमोचीत्** *amrochīt*), **ग्लुच** *mluch*, to go, **ग्लुच** *gruch*, to steal, **ग्लुच** *gluch*, to steal, **ग्लुच** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुचि** *agluñchī*), **श्रि** *śrī*, to grow (irregularly **अश्रत्** *āśvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Ātmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

**दा** *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadām*.

PARASMAIPADA.

1. <b>अदां</b> <i>adām</i>	<b>अदाव</b> <i>adāva</i>	<b>अदाम</b> <i>adāma</i>
2. <b>अदाः</b> <i>adāḥ</i>	<b>अदातं</b> <i>adātām</i>	<b>अदात</b> <i>adāta</i>
3. <b>अदात्</b> <i>adāt</i>	<b>अदातां</b> <i>adātām</i>	<b>अदुः</b> <i>aduḥ</i>

**भू** *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

1. <b>अभूवं</b> <i>abhūvam</i> *	<b>अभूव</b> <i>abhūva</i>	<b>अभूम</b> <i>abhūma</i>
2. <b>अभूः</b> <i>abhūḥ</i>	<b>अभूतं</b> <i>abhūtām</i>	<b>अभूत</b> <i>abhūta</i>
3. <b>अभूत्</b> <i>abhūt</i>	<b>अभूतां</b> <i>abhūtām</i>	<b>अभूवन्</b> <i>abhūvan</i>

Verbs which take this form are,

**गा** *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, **ग्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण** *ṇ* may form the 2nd and 3rd pers. sing. Ātm. in **याः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ठ** *atanishṭa* or **अतत** *atata*; **अतनिष्ठाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular Ātmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

*Second or Reduplicated Form of the Second Aorist.*

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

\* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अ॒ग्नि॒ *śri*, to go, द्रु॒ *dru*, to run, सु॒ *sru*, to flow, कम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अ॒ग्नि॒श्रियत् *śrīśriyat*.

Optionally, अ॒ग्नि॒ *śvi*, to grow, ये॒ *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अ॒दधत् *adadhat*, § 364, (or अ॒धात् *adhāt* or अ॒धासीत् *adhāst*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अ॒ग्नि॒श्रियत् *śrīśriyat*, he went. अ॒दुद्रुवत् *adudruvat*, he ran. अ॒सुसुवत् *asusruvat*, he flowed. अ॒चकमत् *achakamat*, he loved. अ॒दधत् *adadhat*, he sucked. अ॒ग्नि॒श्रियत् *śrīśriyat*, he grew; also Sec. Aor. अ॒श्रत् *śvat* and First Aor. अ॒श्रयीत् *śvayīt* (Pāṇ. III. 1, 49). ह॒ *hve*, to call, forms its Aor. Caus. अ॒जूहवत् *ajūhavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अ॒य॒ *ay* drop अ॒य॒ *ay*, and (with certain exceptions\*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ॒ *ā* to अ॒ *ā*; ए॒ *e* to इ॒ *i*; ओ॒ *o* to उ॒ *u*; अ॒र्, आ॒र् *ār*, to अ॒रि॒ *ri*; ई॒र् *īr* to अ॒रि॒ *ri*. (Pāṇ. VII. 4, 7.)

Thus मा॒दयति *mādayati* would become म॒द् *mad*, (Aor. अ॒मीमदं *amimadam*.)

भे॒दयति *bhedayati* — — भि॒द् *bhid*, (Aor. अ॒बीभिदं *abibhidam*.)

मो॒दयति *modayati* — — मु॒द् *mud*, (Aor. अ॒मूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ॒ *ā*, ई॒ *i*, ए॒ *e*, ऐ॒ *ai*, ऊ॒ *ū*, औ॒ *au* are represented in the reduplicative syllable by अ॒ *ā*, इ॒ *i*, इ॒ *i*, इ॒ *i*, उ॒ *ū*, उ॒ *ū*, उ॒ *ū*.

मा॒लयति *mālayati*, अ॒ममालं *amamālam*. टी॒कयति *ṭikayati*, अ॒टिटीकं *aṭiṭikam*.

लो॒कयति *lokayati*, अ॒लुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ॒ *a*, इ॒ *i*, उ॒ *u*, अ॒रि॒ *ri*. Here the tendency is to make the reduplicated base, with the augment, either उ—उ or उ—उ—. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

\* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From मा॒ला *mālā*, a garland, is formed the denominative मा॒लयति *mālayati*, Red. Aor. अ॒ममालत् *amamālat*; शा॒स् *śās*, Caus. शा॒सयति *śāsayati*, he punishes, Red. Aor. अ॒शशसत् *asasāsāt*.

Those with technical अ॒रि॒: बा॒ध् *bādḥ*, to hurt; Caus. बा॒धयति *bādhayati*; Aor. अ॒बबधत् *ababādhat*.

भ्रा॒ज् *bhrāj*, to shine, भा॒स् *bhās*, to shine, भा॒ष् *bhāsh*, to speak, दी॒प् *dīp*, to lighten, जी॒व् *jīv*, to live, मी॒ल् *mīl*, to meet, पी॒ड् *pīḍ*, to vex, shorten their vowel optionally. Ex. भ्रा॒ज् *bhrāj*;

अ॒बभ्राजत् *ababhrājat* or अ॒बिभ्रजत् *abibhrajat* (§ 374).

† वे॒ष्ट् *veshṭay*, to surround, चे॒ष्ट् *chesṭay*, to move, take either इ॒ *i* or अ॒ *a* in the reduplicative syllable; अ॒ववेष्टत् *avaveshṭat* or अ॒विवेष्टत् *aviveshṭat*. द्यो॒तय् *dyotay*, to lighten, takes इ॒ *i*; अ॒दिद्युतत् *adidyutat*.

long vowel (*achuchyutat*, not *áchúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, चृ *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

*Second or Reduplicated Form of the Second Aorist.*

I. ॐ - ॐ.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípatchat* \*.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábībhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमुमुदत् *ámúmutat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámítmrijat*.

कृत् *krít*, to praise, कीर्तयति *kírtáyati*; अचीकृत् *áchikritat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अक्षिषिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत् *áchuchyutat*.

सृ *svri*, to sound, स्वारयति *sváráyati*; असिस्वरत् *ásisvarat*.

2. ॐ ॐ - ॐ.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *áarakshat* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical चृ *ri* or चृ *ri*, followed by a consonant, may optionally take the ॐ - ॐ or ॐ ॐ - forms.

\* गणय् *ganáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájígaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *drí*, त्वर् *tvar*, प्रथ् *prath*, मृद् *mrád*, स्तृ *strí*, स्पश् *spas*.

स्मृ *smṛi*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अच् *av*, (the *Guna* of उ, अ *u*), in the desiderative by उच् *u*, take उच् *u* instead of इ *i* in the reduplicated aorist:

नुन् *nu*; Caus. नावयति *náváyati*; Des. नुनावयति *núnávayishati*; Aor. of Caus. अनूतव *ánúnavam*.

† Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vr̥it*, to be, वर्तयति *vartáyati*; अवृत्तत् *ávīṛitat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)  
 मृज् *mṛij*, to cleanse, मार्जयति *māṛjáyati*; अमृजत् *ám̐mṛijat* or अममार्जत् *ámamāṛjat*.  
 कृत् *kṛit*, to praise, कीर्तयति *kīrtáyati*; अचीकृतत् *áchikṛitat* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *as* forms the Caus. आशय् *ásáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *as*; this reduplicated, अशिश् *as-is*; and lastly, with augment and termination, आशिश् *ás-is-am*.

In the same manner, आचिचं *árchicham*, औञ्जिजं *áubhijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *áptipyat* (instead of अपपीप्यत् *áp̐pipyat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रपत् *ájighripat* or अजिघ्रपत् *ájighrapat*.

### REDUPLICATED AORIST.

#### PARASMAIPADA.

1. अशिश्त्रयं <i>ásishrayam</i>	अशिश्त्रयाव <i>ásishrayáva</i>	अशिश्त्रयाम <i>ásishrayáma</i>
2. अशिश्त्रयः <i>ásishrayah</i>	अशिश्त्रयतं <i>ásishrayatam</i>	अशिश्त्रयत <i>ásishrayata</i>
3. अशिश्त्रयत् <i>ásishrayat</i>	अशिश्त्रयतां <i>ásishrayatām</i>	अशिश्त्रयन् <i>ásishrayan</i>

#### ÂTMANEPADA.

1. अशिश्त्रये <i>ásishraye</i>	अशिश्त्रयावहि <i>ásishrayávahi</i>	अशिश्त्रयामहि <i>ásishrayámahi</i>
2. अशिश्त्रयथाः <i>ásishrayatháh</i>	अशिश्त्रयेथां <i>ásishrayethām</i>	अशिश्त्रयध्वं <i>ásishrayadhvam</i>
3. अशिश्त्रयत <i>ásishrayata</i>	अशिश्त्रयेतां <i>ásishrayetām</i>	अशिश्त्रयन्त <i>ásishrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate *इ i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in न् *m*, and roots ending in चा *d*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are



indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

## CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

### Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmaḥ</i>
2. इष्यसि <i>ishyāsi</i>	इष्याथः <i>ishyāthah</i>	इष्याथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यातः <i>ishyātaḥ</i>	इष्यन्ति <i>ishyānti</i>
ATMANEPADA.		
1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyēthe</i>	इष्यध्वे <i>ishyādhwē</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyēte</i>	इष्यन्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive *Ātm.* are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to छा *ā*; गै *gai*, to गि, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, चृ *ṛi* and च्र *ṛī*, take गुण *Guṇa*; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛi*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darishyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, चृ *ṛi*, prosodially short, take गुण *Guṇa*; च्र *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्याति *bhetsyāti*.

बुध् *budh*, to know,  
with intermediate इ i.

## PARASMAIPADA.

## SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

## DUAL.

- बोधिष्यावः *bodhishyāvaḥ*  
बोधिष्यथः *bodhishyāthaḥ*  
बोधिष्यतः *bodhishyātaḥ*

## PLURAL.

- बोधिष्यामः *bodhishyāmaḥ*  
बोधिष्यथ *bodhishyātha*  
बोधिष्यन्ति *bodhishyānti*

## ÂTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvahe*  
बोधिष्येथे *bodhishyēthe*  
बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*  
बोधिष्यध्वे *bodhishyādhwē*  
बोधिष्यन्ते *bodhishyānte*

इ i, to go,

without intermediate इ i.

## PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvaḥ*  
एष्यथः *eshyāthaḥ*  
एष्यतः *eshyātaḥ*

- एष्यामः *eshyāmaḥ*  
एष्यथ *eshyātha*  
एष्यन्ति *eshyānti*

## ÂTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvahe*  
एष्येथे *eshyēthe*  
एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*  
एष्यध्वे *eshyādhwē*  
एष्यन्ते *eshyānte*

## Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,  
with intermediate इ i.

## PARASMAIPADA.

## SINGULAR.

1. अबोधिष्याम *ābodhishyam*
2. अबोधिष्यसि *ābodhishyāḥ*
3. अबोधिष्यत् *ābodhishyat*

## DUAL.

- अबोधिष्याव *ābodhishyāva*  
अबोधिष्यतं *ābodhishyatam*  
अबोधिष्यतां *ābodhishyatām*

## PLURAL.

- अबोधिष्याम *ābodhishyāma*  
अबोधिष्यत *ābodhishyata*  
अबोधिष्यन् *ābodhishyan*

## ÂTMANEPADA.

1. अबोधिष्ये *ābodhishye*
2. अबोधिष्यथाः *ābodhishyathāḥ*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*  
अबोधिष्येथां *ābodhishyethām*  
अबोधिष्येतां *ābodhishyetām*

- अबोधिष्यामहि *ābodhishyāmahi*  
अबोधिष्यध्वं *ābodhishyādhvam*  
अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

## PARASMAIPADA.

1. ऐष्याम *aishyam*
2. ऐष्यसि *aishyāḥ*
3. ऐष्यत् *aishyat*

- ऐष्याव *aishyāva*  
ऐष्यतं *aishyatam*  
ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*  
ऐष्यत *aishyata*  
ऐष्यन् *aishyan*

## ÂTMANEPADA.

1. ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahi</i>	ऐष्यामहि <i>aishyāmahi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetām</i>	ऐष्यन्त <i>aishyanta</i>

*Periphrastic Future.*

§ 384. The terminations are,

## PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmah</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

## ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmahē</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhve</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

These terminations are clearly compounded of तत् *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to तत् *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,  
with intermediate इ *i*.

## PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. बोधितास्मि <i>bodhitāsmi</i>	बोधितास्वः <i>bodhitāsvaḥ</i>	बोधितास्मः <i>bodhitāsmah</i>
2. बोधितासि <i>bodhitāsi</i>	बोधितास्यः <i>bodhitāsthaḥ</i>	बोधितास्य <i>bodhitāstha</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitāraḥ</i>

## ÂTMANEPADA.

1. बोधिताहे <i>bodhitāhe</i>	बोधितास्वहे <i>bodhitāsvahe</i>	बोधितास्महे <i>bodhitāsmahē</i>
2. बोधितासे <i>bodhitāse</i>	बोधितासाथे <i>bodhitāsāthe</i>	बोधिताध्वे <i>bodhitādhve</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitāraḥ</i>

इ *i*,

without intermediate इ *i*.

## PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvaḥ</i>	एतास्मः <i>etāsmah</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

## ÂTMANEPADA.

1. एताहे <i>etâhe</i>	एतास्वहे <i>etâsvahe</i>	एतास्महे <i>etâsmahe</i>
2. एतासे <i>etâse</i>	एतासाधे <i>etâsâthe</i>	एताध्वे <i>etâdhve</i>
3. एता <i>etâ</i>	एतारौ <i>etârau</i>	एतारः <i>etârah</i>

*Benedictive.*

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt.	यां, याः, यात्, याव, यातं, यातां, याम, यात, युः, <i>yâm, yâh, yât, yâva, yâtam, yâtâm, yâma, yâta, yûh, we have</i>
Ben.	यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः. <i>yâsam, yâh, yât, yâsva, yâstam, yâstâm, yâsma, yâsta, yâsuh.</i>

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास्स् yâss* and *यास्त् yâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय sîya* instead of *इय îya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

Opt.	इय, ईयाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्, <i>îyâ, îthâh, îtâ, îvâhi, îyâthâm, îyâtâm, îmâhi, îdhvâm, îrân, we have</i>
Ben.	सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्. <i>sîyâ, sîshthâh, sîshthâ, sîvâhi, sîyâsthâm, sîyâstâm, sîmâhi, sîdhvâm, sîrân.</i>

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhû*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishîya*; from *स्तु stu*, Opt. Âtm. *सुवीत stuvîta*, Aor. *अस्तोष्ट astoshṭa*, Ben. *स्तोषीष्ट stoshṭishṭa*; from *क्रो kṛ*, Opt. Âtm. *क्रीणीरन् kṛṇīran*, Aor. *अक्रेषत् akreshata*, Ben. *क्रेषीरन् kreshṭran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोरोयसं choryâsam*; but in Âtm. *चोरयिषीय chorayishîyâ*. Denominative bases in *यय* drop *यय* in the Ben. Par.: *पुत्रीय putrîy*, Ben. *पुत्रीयासं putrîyâsam*; but in Âtm. *पुत्रीयिषीय putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चि चि*, Par. *चित्यासं chityâsam*, Âtm. *चेतिषीय chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

*Weakening of the Base before Terminations beginning with य y.*

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pân. vii. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chtyādt*; Pass. चीयते *chtyāte*; Int. चेचीयते *chechtyāte*.

Final चृ *ri* is changed to रि *ri*. (Pân. vii. 4, 28.)

कृ *kri*, to do; Ben. क्रियात् *kriyādt*; Pass. क्रियते *kriyāte*. (The Intensive has चेक्रीयते *chekriyāte*, Pân. vii. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ *ri* is actually strengthened by Guṇa, and appears as अर *ar*. (Pân. vii. 4, 29.)

स्मृ *smri*, to remember; Ben. स्मयात् *smayādt*; Pass. स्मयते *smayāte*; Int. सास्मयते *sāsmayāte*.

Also in चृ *ri*, to go; Ben. अर्यात् *aryādt*; Pass. अर्यते *aryāte*; Int. अरार्यते *arāryāte*.

Final चृ *ri* is changed to ईर *īr*, and, after labials, to अर *ar*.

स्तृ *stṛi*, to stretch; Ben. स्तीयात् *stīyādt*; Pass. स्तीयते *stīyāte*; Int. तेस्तीर्यते *testīryāte*.

पृ *pṛi*, to fill; Ben. पूर्यात् *pūryādt*; Pass. पूर्यते *pūryāte*; Int. पोपूर्यते *popūryāte*.

Exceptions: शी *śi* is changed to शय *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyādt* does not occur, because the verb is Ātmanepadin);

Pass. शय्यते *śayyāte*; Int. शाशय्यते *śāśayyāte*. (Pân. vii. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyādt*; but समियात् *samiyādt*. (Pân. vii. 4, 24.)

अह् *ah*, to understand, after prepositions, is shortened to उह् *uh*. (Pân. vii. 4, 23.)

Ben. अस्यात् *āhyādt*; Pass. अस्यते *āhyāte*.

Ben. समुस्यात् *samūhyādt*; Pass. समुस्यते *samūhyāte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pân. vi. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyādt* or जन्यात् *janyādt*; Pass. जायते *jāyāte* or जन्यते *janyāte*; Int. जाजायते *jājāyāte* or जंजन्यते *jañjanyāte*.

सन् *san*, to obtain; Ben. सायात् *sāyādt* or सन्यात् *sanyādt*; Pass. सायते *sāyāte* or सन्यते *sanyāte*; Int. सासायते *sāsāyāte* or संसन्यते *sañsanyāte*.

खन् *khan*, to dig; Ben. खायात् *khāyādt* or खन्यात् *khanyādt*; Pass. खायते *khāyāte* or खन्यते *khanyāte*; Int. खाखायते *chākhāyāte* or खंखन्यते *chañkhanyāte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyādt*; Pass. तायते *tāyāte* or तन्यते *tanyāte*; Int. तंतन्यते *tantanyāte*.

§ 392. According to a general rule, roots ending in ऐ ai and ओ o change their final diphthong in the general tenses into आ ā: ध्ये *dhyai*, ध्यायते *dhyāyāte*. Roots ending in आ ā retain it: पा *pā*, पायते *pāyāte*, he is protected. But the following roots change their final vowel into ई ī in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial य ya. (Pân. vi. 4, 66, 67, 69.)

The six verbs called *ṣu ghu\**, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyāte</i>	देदीयते <i>dedīyāte</i>	देयात् <i>deyāt</i>	प्रदाय <i>praddāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyāte</i>	मेमीयते <i>memīyāte</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthyāte</i>	तेष्ठीयते <i>teshthīyāte</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाप <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyāte</i>	जेगीयते <i>jegīyāte</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyāte</i>	पेपीयते <i>pepīyāte</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyāte</i>	जेहीयते <i>jehīyāte</i>	हेयात् <i>heyāt</i>	प्राहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyāte</i>	सेसीयते <i>sesīyāte</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* †, to sleep; वञ् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्तः *uktāḥ*; Ger. उक्ता *uktāḥ*.

The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* ||, to cover; ह्वे *hve* ||, to call; वद् *vad*, to speak; श्वि *śvi* ||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; ब्रश् *vraśh*, to cut; प्रश् *prachh*, to ask; भ्रज् *bhraj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

ग्रह् *grah*; Ben. गृह्यात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jatrigrihyāte*.

§ 395. शास् *śās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyāte*; Part. शिष्टः *śištāḥ*; Ger. शिष्ट्वा *śištāḥ*; Aor. अशिषत् *śishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

\* This term comprises the six roots डुदाप्, दाण्, दो, देङ्, दुधाप्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in सा *ā* or diphthongs, and beginning with more than one consonant, the change into रे *re* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लायत् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असुषुपत् *asūshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimnyāte*, वेवीयते *vevīyāte*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोष्यते *śośyāte* or शेष्थीयते *śeśthīyāte*. ह्वे *hve* forms Int. जोहूयते *johūyāte* (Pāṇ. VI. 1, 33). In the intensive चाय् *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. 1, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. 1, 29).

from *स्रस्* *srañs*, Part. *स्रस्तः* *srastáh*, Pass. *स्रस्यते* *srasyáte*, Ben. *स्रस्यात्* *srasyát*, Ger. *स्रस्वा* *srastvá*, Int. *सनीस्रस्यते* *santsrasyáte*, Aor. *स्रसत्* *ásrasat*; from *रञ्ज* *rañj*, Ben. *रज्यात्* *rajyát*, Pass. *रज्यते* *rajyáte*, Part. *रक्तः* *raktáh*, Ger. *रक्ता* *raktvá* (or *रक्ता* *ranktvá*, Pāṇ. VI. 4, 32).

§ 396. With regard to the benedictive Âtm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Âtm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ऋ *ṛi* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final ऋ *ṛi*, too, remains unchanged, and ऋ *ṛi* becomes ई *ir*, or, after labials, ऊ *úr*. क्षिप् *kship*, to throw, क्षिप्स्य *kshipstýá*; पू *pṛi*, to fill, पूषीय *púrshtýá*.

### Benedictive.

#### PARASMAIPADA.

1. बुधासं <i>budhyásam</i>	बुधास <i>budhyásva</i>	बुधास्त <i>budhyásma</i>
2. बुधाः <i>budhyáh</i>	बुधास्तं <i>budhyástam</i>	बुधास्त <i>budhyástā</i>
3. बुधात् <i>budhyát</i>	बुधास्तां <i>budhyástām</i>	बुधासुः <i>budhyásuḥ</i>

#### ÂTMANEPAIDA.

1. बोधिषीय <i>bodhishtýá</i>	बोधिषीषहि <i>bodhishtváhi</i>	बोधिषीमहि <i>bodhishtmáhi</i>
2. बोधिषीष्ठाः <i>bodhishtshtháh</i>	बोधिषीयास्यां <i>bodhishtýásthām</i>	बोधिषीध्वं <i>bodhishtdhvām</i>
3. बोधिषीष्ट <i>bodhishtshthá</i>	बोधिषीयास्तां <i>bodhishtýástām</i>	बोधिषीरत् <i>bodhishtírāt</i>

## CHAPTER XV.

### PASSIVE.

§ 397. The passive takes the terminations of the Âtmanepada.

#### Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Âtmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

ntensive bases ending in य, preceded by a consonant, drop their य.

वेभिद्य bebhidy, to sever; वेभिद्यते bebhidyáte, it is severed.

दीधि didhí, to shine, वेवी veví, to yearn, दरिद्रा daridrā, to be poor, drop their final vowel, as usual.

दीधी didhí, दीध्यते didhyáte, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

### Passive.

#### SINGULAR.

1.	2.	3.
Pres. भूये bhúyē	भूयसे bhúyáse	भूयते bhúyáte
Impf. अभूये abhúye	अभूयथाः abhúyathāḥ	अभूयत abhúyata
Opt. भूयेय bhúyéya	भूयेथाः bhúyéthāḥ	भूयेत bhúyéta
Imp. भूये bhúyat	भूयस्व bhúyásva	भूयतां bhúyátām

#### DUAL.

Pres. भूयावहे bhúyāvāhe	भूयेथे bhúyéthe	भूयेते bhúyéte
Impf. अभूयावहि abhúyāvahi	अभूयेथां abhúyethām	अभूयेतām abhúyetām
Opt. भूयेवहि bhúyévahi	भूयेथायां bhúyéyāthām	भूयेयातां bhúyéyātām
Imp. भूयावहे bhúyāvāhai	भूयेथां bhúyethām	भूयेतां bhúyétaṁ

#### PLURAL.

Pres. भूयामहे bhúyāmahe	भूयध्वे bhúyādhve	भूयन्ते bhúyānte
Impf. अभूयामहि abhúyāmahi	अभूयध्वं abhúyādhvam	अभूयन्त abhúyanta
Opt. भूयेमहि bhúyémahī	भूयेध्वं bhúyédhvam	भूयेरन् bhúyéran
Imp. भूयामहे bhúyāmahai	भूयध्वं bhúyādhvam	भूयन्तां bhúyāntām

### General Tenses of the Passive.

§ 401. In the general tenses of the passive, य is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य of the passive is treated, in fact, like one of the conjugational class-marks (vikarāṇas), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

### Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

### Periphrastic Perfect.

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस् as and भू bhū must be conjugated in the Âtmanepada, as well as कृ kri. (§ 342.)



*Aorist.*

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of *Ātmanepada*, and without differing from the paradigms given above, except in the third person singular.

The second aorist *Ātmanepada* is not to be used in a purely passive sense\*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of अलविष्ट <i>ālavishṭa</i> , we find	अलावि <i>ālav-i</i> .	} First Form.
अबोधिष्ट <i>abodhishṭa</i> , —	अबोधि <i>abodh-i</i> .	
अक्षिप्त <i>akshipta</i> , —	अक्षेपि <i>akshep-i</i> .	} Second Form.
अनेष्ट <i>aneshṭa</i> , —	अनायि <i>anāy-i</i> .	
अकृत <i>akṛita</i> , —	अकारि <i>akār-i</i> .	
अदित <i>adita</i> , —	अदायि <i>adāy-i</i> .	
अस्तीष्ट <i>astīrshṭa</i> , —	अस्तारि <i>astār-i</i> .	
असृष्ट <i>asṛishṭa</i> , —	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagdhā</i> , —	अदाहि <i>addh-i</i> .	
अदिक्षत <i>adikshata</i> , —	अदेशि <i>ades-i</i> .	} Fourth Form.
अघुक्षत <i>aghukshata</i> , —	अगूहि <i>agūh-i</i> .	
अलिक्षत <i>alikhshata</i> , —	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> , —	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> , —	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.

दा *dā*, अदायि *adāyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the *Ātm.* may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयि *abhāvishi*, अभावयिष्ठाः *abhāvishṭhāḥ*, अभावि *abhāvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठाः *abhāvayishṭhāḥ*, अभावि *abhāvi*.

§ 406. Intensive bases in य y add the passive इ i, without Guṇa.

Int. बोधूय् *bobhūy*, अबोधूयि *abobhūyi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guṇa.

Int. बेभिद्य् *bebhid-y*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष्य् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

\* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. vii. 1, 63.) See § 345, <sup>10</sup>.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. vii. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. vii. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभान्जि *abhāñji*. (Pāṇ. vi. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. vii. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. vii. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. vii. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. vii. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. vii. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>alavishmahi</i>
अलविष्ठाः <i>alavishṭhāḥ</i>	अलविषाथां <i>alavishāthām</i>	अलविध्वं or °द्वं <i>alavidhvam</i> or <i>-dhvam</i>
अलावि <i>alāvi</i>	अलविषातां <i>alavishātām</i>	अलविषत <i>alavishata</i>

### *The Two Futures, the Conditional, and the Benedictive Passive.*

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyē*, I shall be known.

Cond. अबोधिष्ये *ābodhishyē*, I should be known.

Periphr. Fut. बोधिताहे *bodhitādhe*, I shall be known.

Bened. बोधिषीय *bodhishiyā*, May I be known !

### *Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.*

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drīś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लृ *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers.	अलाविषि <i>alāvi-shi</i> ,	by the side of	अलविषि <i>alāvi-shi</i> .
2.	अलाविष्ठाः <i>alāvi-shṭhāḥ</i> ,	— —	अलविष्ठाः <i>alāvi-shṭhāḥ</i> .
3.	अलावि <i>alāvi</i> ,	— —	अलावि <i>alāvi</i> .

- Dual 1. pers. **अलाविष्वहि** *alāvi-shvahi*, by the side of **अलविष्वहि** *alāvi-shvahi*.  
 2. **अलाविषायां** *alāvi-shāthām*, — — **अलविषायां** *alāvi-shāthām*.  
 3. **अलाविषातां** *alāvi-shātām*, — — **अलविषातां** *alāvi-shātām*.
- Plur. 1. pers. **अलाविष्महि** *alāvi-shmahi*, by the side of **अलविष्महि** *alāvi-shmahi*.  
 2. **अलाविध्वं** *alāvi-dhvam* or **द्वं** *-dhvam* — **अलविध्वं** *alāvi-dhvam* or **द्वं**.  
 3. **अलाविषत** *alāvi-shata*, — — **अलविषत** *alāvi-shata*.  
 Fut. **लाविष्ये** *lāvi-shye*, by the side of **लविष्ये** *lāvi-shye*.  
 Cond. **अलाविष्ये** *alāvi-shye*, — — **अलविष्ये** *alāvi-shye*.  
 Per. Fut. **लाविताहे** *lāvi-tāhe*, — — **लविताहे** *lāvi-tāhe*.  
 Ben. **लाविषीय** *lāvi-shīya*, — — **लविषीय** *lāvi-shīya*.
- From **चि** *chi*, to gather, 3rd pers. sing. Aor. Pass. **अचायि** *achāyi*; hence  
 Aor. **अचायिषि** *achāyishi*, besides **अचेषि** *acheshi*, &c.  
 Fut. **चायिष्ये** *chāyishye*, — **चेष्ये** *cheshye*.  
 Cond. **अचायिष्ये** *achāyishye*, — **अचेष्ये** *acheshye*.  
 Per. Fut. **चायिताहे** *chāyitāhe*, — **चेताहे** *chetāhe*.  
 Ben. **चायिषीय** *chāyishīya*, — **चेषीय** *cheshīya*.
- From **घ्रा** *ghrā*, to smell, 3rd pers. sing. Aor. Pass. **अघ्रायि** *aghrāyi*; hence  
 Aor. **अघ्रायिषि** *aghrāyishi*, besides **अघ्रासि** *aghrāsi*.  
 Fut. **घ्रायिष्ये** *ghrāyishye*, — **घ्रास्ये** *ghrāsyē*.  
 Cond. **अघ्रायिष्ये** *aghrāyishye*, — **अघ्रास्ये** *aghrāsyē*.  
 Per. Fut. **घ्रायिताहे** *ghrāyitāhe*, — **घ्राताहे** *ghrātāhe*.  
 Ben. **घ्रायिषीय** *ghrāyishīya*, — **घ्रासीय** *ghrāsiya*.
- From **ध्वृ** *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. **अध्वारि** *adhvāri*; hence  
 Aor. **अध्वारिषि** *adhvārishi*, besides **अध्वृषि** *adhvriṣhi* or **अध्वरिषि** *adhvārishi*.  
 Fut. **ध्वारिष्ये** *dhvārishye*, — **ध्वरिष्ये** *dhvārishye*.  
 Per. Fut. **ध्वारिताहे** *dhvāritāhe*, — **ध्वर्ताहे** *dhvārtāhe*.  
 Ben. **ध्वारिषीय** *dhvārishīya*, — **ध्वृषीय** *dhvriṣhīya* or **ध्वरिषीय** *dhvārishīya*\*.
- From **हन्** *han*, to kill, 3rd pers. sing. Aor. Pass. **अघानि** *aghāni*; hence  
 Aor. **अघानिषि** *aghānishi*, besides **(अवधिषि** *avadhishi*). Pāṇ. vi. 4, 62 †.  
 Fut. **घानिष्ये** *ghānishye*, — **हनिष्ये** *hanishye*.  
 Per. Fut. **घानिताहे** *ghānitāhe*, — **हंताहे** *hantāhe*.  
 Ben. **घानिषीय** *ghānishīya*, — **(वधिषीय** *vadhishīya*).
- From **दृश्** *drīś*, to see, 3rd pers. sing. Aor. Pass. **अदक्षि** *adarśi*; hence  
 Aor. **अदक्षिषि** *adarśishi*, besides **अदृक्षि** *adrīkshi*.  
 Fut. **दक्षिष्ये** *darśishye*, — **द्रक्ष्ये** *drakshye*.  
 Per. Fut. **दक्षिताहे** *darśitāhe*, — **द्रष्टाहे** *drashtāhe*.  
 Ben. **दक्षिषीय** *darśishīya*, — **दृक्षीय** *drikshīya*.

\* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow **अहसि** *ahasi*.

From ग्रह *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhiṣhi*, besides अग्रहीषि *agrahīṣhi*.

Fut. ग्राहिष्ये *grāhiṣhye*, — ग्रहीष्ये *grāhīṣhye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grāhītāhe*.

Ben. ग्राहिषीय *grāhiṣhīya*, — ग्रहीषीय *grāhīṣhīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरामि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramiṣhi* or अरामिषि *arāmiṣhi*, besides अरमयिषि *aramayishhi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सतां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिष्ट *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajaniṣṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūriṣṭa*.

ताय *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिष्ट *atāyiṣṭa*.

प्याय *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyiṣṭa*.

## CHAPTER XVI.

### PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. 1, 173.) Thus

भवन्ति	भवन्त्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvata</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tudān</i>	<i>tudāntam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्त्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyanti</i>	<i>dīvyant</i>	<i>dīvyan</i>	<i>dīvyantam</i>	<i>dīvyatā</i>

चोरयंति	चोरयन्त्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>choráyanti</i>	<i>choráyant</i>	<i>choráyan</i>	<i>choráyantam</i>	<i>choráyatá</i>
सुन्वन्ति	सुन्वन्त्	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvánti</i>	<i>sunvánt</i>	<i>sunván</i>	<i>sunvántam</i>	<i>sunvatá</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvánti</i>	<i>tanvánt</i>	<i>tanván</i>	<i>tanvántam</i>	<i>tanvatá</i>
क्रीयन्ति	क्रीयन्त्	क्रीयन्	क्रीयन्तं	क्रीयता &c.
<i>kṛīṇánti</i>	<i>kṛīṇánt</i>	<i>kṛīṇán</i>	<i>kṛīṇántam</i>	<i>kṛīṇatá</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c.
<i>adánti</i>	<i>adánt</i>	<i>adán</i>	<i>adántam</i>	<i>adatá</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>júhvati</i>	<i>júhvat</i>	<i>júhvat</i>	<i>júhvatam</i>	<i>júhvatá</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c.
<i>rundhánti</i>	<i>rundhánt</i>	<i>rundhán</i>	<i>rundhántam</i>	<i>rundhatá</i>
बोभुवन्ति Intens.	बोभुवन्त्	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bóbhuvati</i>	<i>bóbhuvát</i>	<i>bóbhuván</i>	<i>bóbhuvántam</i>	<i>bóbhuvatá</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyánti</i>	<i>bhavishyánt</i>	<i>bhavishyán</i>	<i>bhavishyántam</i>	<i>bhavishyatá</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to ष sh. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः uḥ, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ i, all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pers. plur., insert इ i. (See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः	बभूवुषा	बभूवान्	बभूवांसं	बभूवभिः
<i>babhúvūḥ</i>	<i>babhúvúṣhā</i>	<i>babhúvān</i>	<i>babhúvā́msam</i>	<i>babhúvādbhiḥ</i>
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवभिः
<i>ninyúḥ</i>	<i>ninyúṣhā</i>	<i>nintóvān</i>	<i>nintóvā́msam</i>	<i>nintóvādbhiḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वींसं	तुतुद्वभिः
<i>tutudúḥ</i>	<i>tutudúṣhā</i>	<i>tutudvān</i>	<i>tutudvā́msam</i>	<i>tutudvādbhiḥ</i>
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवभिः
<i>didivúḥ</i>	<i>didivúṣhā</i>	<i>didivān</i>	<i>didivā́msam</i>	<i>didivādbhiḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवभिः
<i>chorayā́māśúḥ</i>	<i>chorayā́māśúṣhā</i>	<i>chorayā́māśivān</i>	<i>chorayā́māśivā́msam</i>	<i>chorayā́māśivādbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvúḥ</i>	सुषुवुषा <i>sushuvúshā</i>	सुषुवान् <i>sushuván</i>	सुषुवासं <i>sushuvámsam</i>	सुषुवद्भिः <i>sushuvádbhiḥ</i>
तेनुः <i>tenúḥ</i>	तेनुषा <i>tenúshā</i>	तेनिवान् <i>teniván</i>	तेनिवासं <i>tenivámsam</i>	तेनिवद्भिः <i>tenivádbhiḥ</i>
चिक्रियुः <i>chikriyúḥ</i>	चिक्रियुषा <i>chikriyúshā</i>	चिक्रीवान् <i>chikriván</i>	चिक्रीवासं <i>chikrivámsam</i>	चिक्रीवद्भिः <i>chikrivádbhiḥ</i>
आदुः <i>ádúḥ</i>	आदुषा <i>ádúshā</i>	आदिवान् <i>ádiván</i>	आदिवासं <i>ádivámsam</i>	आदिवद्भिः <i>ádivádbhiḥ</i>
जुहुवुः <i>juhuvúḥ</i>	जुहुवुषा <i>juhuvúshā</i>	जुहुवान् <i>juhuván</i>	जुहुवासं <i>juhuvámsam</i>	जुहुवद्भिः <i>juhuvádbhiḥ</i>
रुरुधुः <i>rurudhúḥ</i>	रुरुधुषा <i>rurudhúshā</i>	रुरुध्वान् <i>rurudhván</i>	रुरुध्वासं <i>rurudhvámsam</i>	रुरुध्वद्भिः <i>rurudhvádbhiḥ</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
गम् <i>gam</i>	जग्मुः <i>jagmúḥ</i>	जग्मुषा <i>jagmúshā</i>	जग्मिवान् or जगन्वान्* <i>jagmiván or jaganván</i>	जग्मिवासं <i>jagmivámsam</i>	जग्मिवद्भिः <i>jagmivádbhiḥ</i>
हन् <i>han</i>	जघ्मुः <i>jaghnúḥ</i>	जघ्मुषा <i>jaghnúshā</i>	जघ्मिवान् or जघन्वान् <i>jaghniván or jaghnván</i>	जघ्मिवासं <i>jaghnivámsam</i>	जघ्मिवद्भिः <i>jaghnivádbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividúḥ</i>	विविदुषा <i>vividúshā</i>	विविद्वान् or विविदिवान् <i>vivideván or vivilirván</i>	विविद्वसं <i>vividevámsam</i>	विविद्वद्भिः <i>vividrádbhiḥ</i>
विज् <i>vis</i>	विविशुः <i>viviśúḥ</i>	विविशुषा <i>viviśúshā</i>	विविश्वान् or विविशिवान् <i>viviśván or viviśiván</i>	विविश्वसं <i>viviśvámsam</i>	विविश्वद्भिः <i>viviśvádbhiḥ</i>
दृश् <i>dris</i>	ददृशुः <i>dadṛśúḥ</i>	ददृशुषा <i>dadṛśúshā</i>	ददृश्वान् or ददृशिवान् <i>dadṛśván or dadṛśiván</i>	ददृश्वसं <i>dadṛśvámsam</i>	ददृश्वद्भिः <i>dadṛśvádbhiḥ</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *ána*.

बभूवरे *babhúviré*—बभूवानः *babhúvánāḥ*

चक्रिरे *chakriré*—चक्राणः *chakráṇāḥ*

ददरे *dadiré*—ददानः *dadánāḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *mána* for verbs of the First Division (§ 295), आन *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ánaḥ*.

\* The same optional forms run through all the Pada and Bha cases.

## First Division.

भवन्ते <i>bháva-nte</i> —भवमानः <i>bháva-mánaḥ</i>
तुदन्ते <i>tudá-nte</i> —तुदमानः <i>tudá-mánaḥ</i>
दीव्यन्ते <i>dīvyā-nte</i> —दीव्यमानः <i>dīvyā-mánaḥ</i>
चोरयन्ते <i>choráya-nte</i> —चोरयमाणः <i>choráya-mánaḥ</i>
Pass. तुद्यन्ते <i>tudyá-nte</i> —तुद्यमानः <i>tudyá-mánaḥ</i>
Caus. भावयन्ते <i>bhāvāya-nte</i> —भावयमानः <i>bhāvāya-mánaḥ</i>
Des. बुभूषन्ते <i>búbhúsha-nte</i> —बुभूषमाणः <i>búbhúsha-mánaḥ</i>
Int. बोधयन्ते <i>bodhūyá-nte</i> —बोधयमानः <i>bodhūyá-mánaḥ</i>

## Second Division.

सुन्यन्ते <i>sunv-áte</i> —सुन्वानः <i>sunv-ánaḥ</i>
आमुच्यन्ते <i>āpnuv-áte</i> —आमुवानः <i>āpnuv-ánaḥ</i>
तन्वन्ते <i>tanv-áte</i> —तन्वानः <i>tanv-ánaḥ</i>
क्रीणन्ते <i>krīṇ-áte</i> —क्रीणानः <i>krīṇ-ánaḥ</i>
सदन्ते <i>ad-áte</i> —सदानः <i>ad-ánaḥ</i>
जुह्वन्ते <i>júhv-áte</i> —जुह्वानः <i>júhv-ánaḥ</i>
रुन्धन्ते <i>rundh-áte</i> —रुन्धानः <i>rundh-ánaḥ</i>

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

भविष्यन्ते <i>bhavishyá-nte</i> —भविष्यमाणः <i>bhavishyá-mánaḥ</i>
नेष्यन्ते <i>neshyá-nte</i> —नेष्यमाणः <i>neshyá-mánaḥ</i>
तोष्यन्ते <i>totsyá-nte</i> —तोष्यमाणः <i>totsyá-mánaḥ</i>
रधिष्यन्ते <i>edhishyá-nte</i> —रधिष्यमाणः <i>edhishyá-mánaḥ</i>

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयन्ते <i>bhūyá-nte</i> —भूयमानः <i>bhūyá-mánaḥ</i>	भाविष्यन्ते—भाविष्यमाणः
बुध्यन्ते <i>budhyá-nte</i> —बुध्यमानः <i>budhyá-mánaḥ</i>	<i>bhāvishyá-nte</i> — <i>bhāvishyá-mánaḥ</i>
स्तूयन्ते <i>stūyá-nte</i> —स्तूयमानः <i>stūyá-mánaḥ</i>	नायिष्यन्ते—नायिष्यमाणः
क्रियन्ते <i>kriyá-nte</i> —क्रियमाणः <i>kriyá-mánaḥ</i>	<i>ndyishyá-nte</i> — <i>ndyishyá-mánaḥ</i>
भाव्यन्ते <i>bhāvya-nte</i> —भाव्यमानः <i>bhāvya-mánaḥ</i>	Or like the Part. Fut. <i>Ātm.</i>

*The Past Participle Passive in तः táḥ and the Gerund in त्वा tvá.*

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udátta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूङ् *pūṇ*, पवित्रा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा tvā* without intermediate *इ i* weakens, with intermediate *इ i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations *त ta* and *त्वा tvā* together, as they agree to a great extent, though not altogether.

I. तः tāḥ and त्वा tvā, with intermediate *इ i*.

§ 424. If तः tāḥ takes intermediate *इ i*, it may in certain verbs produce Guṇa. In this case the Guṇa before *त्वा tvā* is regular.

शी *śī*, to lie down, शयितः *śayitāḥ* (Pāṇ. I. 2, 19); शयित्वा *śayitvā*.

खिद् *khid*, to sweat, खेदितः *kheditāḥ* or खिन्नः *khinnāḥ*; खेदित्वा *kheditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

खिद् *kshvid*, to drip, क्षेदितः *kshveditāḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhṛish*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mṛish*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *pavitāḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूङ् *pūṅ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate *इ i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitām* or द्योतितं *dyotitām*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If *त्वा tvā* takes intermediate *इ i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vyit*, to exist, वर्तित्वा *varitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. I. 2, 23). पू *pū* (i. e. पूङ् *pūṅ*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ *i*, ई *ī* or उ *u*, ऊ *ū*, take Guṇa optionally (Pāṇ. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. 'The same option applies to तृप् *tṛish*, to thirst; मृष् *mṛish*, to bear; कृष् *kṛis*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *tṛishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate *इ i*, *त्वा tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛid*, to delight, मृडित्वा *mṛiditvā* (Pāṇ. I. 2, 7); मृद् *mṛid*, to rub, मृदित्वा *mṛiditvā*; गुप् *gudh*, to cover, गुप्तिता *gudhitvā*; क्लिष् *klis*, to hurt, क्लिशित्वा *klisitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in य् *th* or ष् *ph*, preceded by a nasal, may or may not drop the nasal before *त्वा tvā* (Pāṇ. I. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. I. 2, 24); वञ्चित्वा *vañchitvā* or वञ्चित्वा *vachitvā*.

II. तः tāḥ and त्वा tvā, without intermediate *इ i*.

§ 429. Roots ending in nasals lengthen their vowel before तः tāḥ and त्वा tvā (Pāṇ. VI. 4, 15). शम् *śam*, to rest, शांतः *śāntāḥ*, शांत्वा *śāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before *त्वा tvā* (Pāṇ. VI. 4, 18). क्रम् *kram*, क्रान्तः *krāntāḥ*, क्रान्त्वा *krāntvā* or क्रन्त्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः tāḥ and त्वा tvā. (Pāṇ. VI. 4, 37.)



यम् *yam*, to check, यतः *yatāḥ*, यत्वा *yatvā\**; रम् *ram*, to sport, रतः *ratāḥ*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natāḥ*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatāḥ*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatāḥ*, गत्वा *gatvā*; मन् *man*, to think, मतः *matāḥ*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatāḥ*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत् *pramātya* (Pāṇ. vi. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragātya* or प्रगम्य *pragāmya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātāḥ*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātāḥ*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātāḥ*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ञ् *ś* and ऊ *ū*. (Pāṇ. vi. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्ठः *prīṣṭāḥ* (§ 125), पृष्ट्वा *prīṣṭvā*; दिव् *div*, to play, द्यूनः *dyūnāḥ*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pāṇ. vi. 4, 21.)

मुर्छे *murchh*, to faint, मूर्तः *mūrtāḥ*; तुर्व् *ture*, to strike, तूर्णः *tūrṇāḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pāṇ. vi. 4, 20.)

जर् *jear*, to ail, जूर्णः *jūrṇāḥ*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूर्णः *tūrṇāḥ*, तूर्त्वा *tūrtvā*;

सिक् *siv*, to dry, सूतः *srūtāḥ*, सूत्वा *srūtvā*; अक् *av*, to protect, ऊतः *ūtāḥ*, ऊत्वा *ūtvā*;

मक् *ma*, to bind, मूतः *mūtāḥ*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यातः *dhyātāḥ*, ध्यात्वा *dhyātvā*: or ई *i*; गै *gai*, to sing, गीतः *gitāḥ*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *i*; पा *pā*, to drink, पीतः *pītāḥ*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhitāḥ*, धीत्वा *dhitvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditāḥ*, दित्वा *ditvā* (Pāṇ. vii. 4, 40); सो *so*, to finish, सितः *sitāḥ*, सित्वा *sītvā*; मा *mā*, to measure, मितः *mitāḥ*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthītāḥ*, स्थित्वा *sthītvā*; धा *dhā*, to place, हितः *hitāḥ*, हित्वा *hitvā* (Pāṇ. vii. 4, 42); हा *hā*, to leave (हीनः *hīnāḥ*), हित्वा *hitvā* (Pāṇ. vii. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*. शो *śo*, शितः *śitāḥ* or शातः *śātāḥ*, शित्वा *śītvā* or शात्वा *śātvā* (Pāṇ. vii. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms दत्तः *dattāḥ*†, दत्त्वा *dattvā* (Pāṇ. vii. 4, 46).

स्फाप् *sphāy*, to grow, forms स्फोतः *sphitāḥ* (Pāṇ. vi. 1, 22).

स्त्वै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītāḥ* (Pāṇ. vi. 1, 23) and प्रस्तीमः *prastīmāḥ* (Pāṇ. viii. 2, 54).

इयै *śyai*, to curdle, forms शीनः *śināḥ*, and शीतः *śītāḥ*, cold; but संशयानः *sanīśyānāḥ*, rolled up (Pāṇ. vi. 1, 24, 25).

प्याप् *pydy*, to grow, forms पीनः *pīnāḥ*; but प्यानः *pyānāḥ* after certain prepositions (Pāṇ. vi. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *tāḥ* and त्वा *tvā* have been mentioned

\* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattāḥ*, प्रत्तः *prattāḥ*; सुदत्तः *sudattāḥ*, सूत्तः *sūttāḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्ताः *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345,<sup>10</sup>) lose it before तः *taḥ* and ता *tvā*. संस् *srañs*, to tear, स्रस्तः *sraṣtaḥ*, स्रस्त्वा *sraṣtvā*.

But स्कंद *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यंद *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्यन्नः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before ता *tvā* (Pāṇ. VI. 4, 32). नष्टा *naṣṭvā* or नष्टा *naṣtvā* (but only नष्टः *naṣṭaḥ*); रक्ता *rañktaḥ* or रक्ता *raktvā* (but only रक्तः *raktaḥ*); मज्ज् *majj*, to dive, मज्जन्त्वा *mañjtvā* or मज्जा *maktvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitaḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयतः *chekrīyataḥ*, चेक्रीयत्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्केति *charkarti*, चर्कितः *charkritaḥ*, चर्केत्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लृ *lū*, to cut, लूनाः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूतः *dhūnaḥ*, shaken; जिनः *jinaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in च् *ri*, which is changed into ईर् *īr* or ऊर् *ūr*. स्त्र् *strī*, स्त्रीः *stīrṇaḥ*, spread; शीर् *śīr*, शीर्णः *śīrṇaḥ*, injured; दीर् *dīr*, दीर्णः *dīrṇaḥ*, torn; जीर् *jīr*, जीर्णः *jīrṇaḥ*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chhid*, छिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicative **ओ** *o*; **भुज्** *bhuj* (**भुजो** *bhujo*, Dhâtupâṭha 28, 124), to bend, **भुग्नः** *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in **आ** *a*, or **ए** *e*, **ऐ** *ai*, **ओ** *o*, changeable to **आ** *ā* (Pāṇ. VIII. 2, 43); **ग्लै** *glai*, **ग्लानः** *glānaḥ*, faded. Except **धै** *dhyai*, to meditate, **ध्यातः** *dhyātaḥ* (Pāṇ. VIII. 2, 57); **ख्या** *khyā*, to proclaim, **ख्यातः** *khyātaḥ*. In **त्रै** *trai*, to protect, **घ्रा** *ghrā*, to smell, the substitution is optional; **त्राणः** *trāṇaḥ* or **त्रातः** *trātaḥ* (Pāṇ. VIII. 2, 56.).
7. Miscellaneous participles in **नः** *naḥ*: **पूर्णः** *pūrṇaḥ*, only if derived from **पूर** *pūr*, and then with an optional form **पूरितः** *pūrītaḥ* (Pāṇ. VII. 2, 27); while the participle of **पृ** *pṛi* is said to be **पूरितः** *pūrītaḥ* (Pāṇ. VIII. 2, 57); **क्षीणः** *kshīṇaḥ*, from **क्षि** *kshi*, to waste; **द्यूनः** *dyūnaḥ*, from **दिष्** *div*, to play, (not to gamble, where it is **द्युतः** *dyūtaḥ*)\*; **लग्नः** *lagnaḥ*, from **लज्** *laj*, to be in contact with (Pāṇ. VII. 2, 18); also from **लज्** *laj*, to be ashamed; **शीनः** *śīnaḥ* and **श्यानः** *śyānaḥ*, coagulated, but **शीतः** *śītaḥ*, cold; **ह्रीणः** *hrīṇaḥ* or **हीतः** *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus **पक्कः** *pakeḥ*, ripe; **शुष्कः** *śuṣkaḥ*, dry (Pāṇ. VI. 1, 206); **क्षामः** *kshāmaḥ*, weak; **कृशः** *kṛśaḥ*, thin; **प्रस्तीमः** *prastīmāḥ*, crowded; **फुल्लः** *phullāḥ*, expanded; **क्षीवः** *kshivāḥ*, drunk, &c.

§ 444. By adding the possessive suffix **वत्** *vat* (§ 187) to the participles in **त** *ta* and **न** *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus **कृतः** *kṛitaḥ*, done, becomes **कृतवान्** *kṛitāvaṇ*, one who has done, but generally used as a definite verb. **स कटं कृतवान्** *sa kaṭam kṛitavān*, he has made the mat; or in the feminine **सा कृतवती** *sā kṛitavatī*, and in the neuter **तत्कृतवत्** *tat kṛitavat*. They are regularly declined throughout like adjectives in **वत्** *vat*.

*Gerund in y ya.*

§ 445. Compound verbs, but not verbs preceded by the negative particle **अ** *a*, take **य** *ya* (without the accent), instead of **त्वा** *tvā*. Thus, instead of **भूत्वा** *bhūtvā*, we find **संभूय** *sambhūya*; but **अजित्वा** *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take **त्या** *tya* instead of **य** *ya*. **जि** *ji*, to conquer, **जित्वा** *jitvā*, having conquered; but **विजित्य** *vijitya*. **भृ** *bhṛi*, to carry, **भृत्वा** *bhṛtvā*; but **संभृत्य** *sambhṛitya*, having collected. Except **क्षि** *kshi*, which forms **प्रक्षीय** *prakshīya*, having destroyed (Pāṇ. VI. 4, 59).

\* Pāṇ. VIII. 2, 49, allows **द्यून** *dyūna* in all senses of the root **दिष्** *div*, except in that of gambling; see Dhâtupâṭha 26, 1. **द्यून** *dyūna* and **परिद्यून** *paridyūna*, pained, come from a different root, **दिष्** *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय** *ay* before **य** *ya* (Pân. VI. 4, 56): **संगमयति** *saṅgamáyati*, **संगमय** *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *táráyati*, **प्रताये** *pratáyya*, having caused to advance. **प्रापयति** *prápáyati* forms **प्राप्य** *prápya* and **प्रापय्य** *prápáyya*, having caused to reach (Pân. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392\*), **मा** *má*, to measure, **स्था** *sthá*, to stand, **गा** *gá*, to sing or to go, **पा** *pá*, to drink or to protect, **हा** *há*, to leave, **सो** *so*, to finish, take **आ** *á*, not **ई** (Pân. VI. 4, 69). **दो** *do*, to cut, **अवदाय** *avaddáya*; **स्था** *sthá*, **प्रस्थाप** *prastháya*. But **पा** *pá*, to drink, may form **प्रपाय** *prapáyya* or **प्रपीय** *prapíya* (Sâr.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇámya* or **प्रणत** *praṇátya*; **गम्** *gam*, to go, **आगम्य** *ágámya* or **आगत** *ágátya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहत** *prahátya*; **तन्** *tan*, **प्रतत** *pratátya*†. **खन्** *khan* and **जन्** *jan* form **खन्य** *khányya* or **खाय** *kháyya*, **जन्य** *jányya* or **जाय** *jáyya*.

§ 450. Verbs ending in **ञ्** *ñi* change it to **ईर्** *ír*, and, after labials, into **ऊर्** *úr*. Ex. **वित्तीये** *vittríya*, having crossed; **संपूर्ये** *sampúríya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus **वे** *ve*, to weave, forms **प्रवाय** *praváyya*; **ज्या** *jyá*, to fail, **उपज्याय** *upajyáyya*; **व्ये** *vye*, to cover, **प्रव्याय** *pravyáyya*, but after **परि** *pari* optionally **परिव्याय** *parivyáyya* or **परिवीय** *parivíya* (Pân. VI. 1, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *í* into **आ** *á*. Thus **मो** *mi*, **मोनाति** *mínáti*, he destroys, and **मि** *mi*, **मिनोति** *minóti*, he throws, form **निमाय** *nimáyya*; **दो** *dí*, to destroy, **उपदाय** *updáyya*; **ली** *li*, to melt, optionally **विलाय** *viláyya* or **विलीय** *vilíya* (Pân. VI. 1, 50-51).

## CHAPTER XVII.

### VERBAL ADJECTIVES.

*Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनीयः aníyah, and यः yāḥ (or yāḥ and yah).*

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः** *kartavyah*, **करणीयः** *karaṇíyah*, **कार्यः** *káryah*‡, faciendus. Ex. **धर्मस्त्वया कर्तव्यः** *dharmaś tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs: **रमिरेमिनमी हंतिरनुदात्ता गमिरेनिः । तनु क्षण क्षिण क्षणुकुणु वनु मनु नृणु घृणु ॥**

‡ Another suffix for forming verbal adjectives is **एलिमः** *elímaḥ*, which is, however, of rare occurrence; **पच** *pach*, to cook, **पचेलिमा माषाः** *pachelímá máshāḥ*, beans fit to cook; **भिदेलिमः** *bhidelímaḥ*, briclike, fragile. (Pân. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyaḥ</i>	दानीयः <i>dānīyaḥ</i>	देयः <i>dēyaḥ</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyaḥ</i>	गानीयः <i>gānīyaḥ</i>	गेयः <i>geyaḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyaḥ</i>	जयनीयः <i>jayanīyaḥ</i>	जेयः <i>jeyaḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyaḥ</i>	भवनीयः <i>bhavanīyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyaḥ</i>	करणीयः <i>karāṇīyaḥ</i>	कार्यः <i>kāryaḥ</i>
जू <i>jṛi</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyaḥ</i>	जरणीयः <i>jaranīyaḥ</i>	जर्ज्यः <i>jāryaḥ</i>
क्लिद् <i>kshvid</i> , to sweat	क्लेदिता <i>kshveditā</i>	क्लेदितव्यः <i>kshveditavyaḥ</i>	क्लेदनीयः <i>kshredanīyaḥ</i>	क्लेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyaḥ</i>	बोधनीयः <i>bodhanīyaḥ</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>kṛish</i> , to draw	कर्ष्टा or क्रष्टा <sup>1</sup>	कर्ष्टव्यः or क्रष्टव्यः <sup>2</sup>	कर्षणीयः <i>karshāṇīyaḥ</i>	कर्ष्यः <i>kṛishyaḥ</i>
कुच् <i>kuch</i> <sup>4</sup> , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyaḥ</i>	कुचनीयः <i>kuchanīyaḥ</i>	कुच्यः <i>kuchyaḥ</i>
मिह् <i>mih</i> , to sprinkle	मेढा <i>meḍhā</i>	मेढव्यः <i>meḍhavyaḥ</i>	मेहनीयः <i>mehanīyaḥ</i>	मेह्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गन्ता <i>gantā</i>	गन्तव्यः <i>gantavyaḥ</i>	गमनीयः <i>gamanīyaḥ</i>	गम्यः <i>gamyāḥ</i>
द्रुश् <i>drīś</i> , to see	द्रष्टा <i>drashtā</i>	द्रष्टव्यः <i>drashtavyaḥ</i>	दर्शनीयः <i>darśanīyaḥ</i>	द्रुश्यः <i>drīśyaḥ</i>
दंश् <i>daiś</i> , to bite	दंष्टा <i>damśtā</i>	दंष्टव्यः <i>damśtavyaḥ</i>	दंशनीयः <i>damśanīyaḥ</i>	दंश्यः <i>damśyaḥ</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyaḥ</i>	भावनीयः <i>bhāvanīyaḥ</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyaḥ</i>	बुभूषणीयः <i>bubhūshanīyaḥ</i>	बुभूष्यः <i>bubhūshyaḥ</i>
Int. बोभूष् <i>bobhūy</i>	बोभूषिता <i>bobhūyitā</i>	बोभूषितव्यः <i>bobhūyitavyaḥ</i>	बोभूषनीयः <i>bobhūyanīyaḥ</i>	बोभूष्यः <i>bobhūyyaḥ</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobharitā</i>	बोभवितव्यः <i>bobharitavyaḥ</i>	बोभवनीयः <i>bobhavanīyaḥ</i>	बोभव्यः <i>bobhavyaḥ</i>
Int. बेभिद्य् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyaḥ</i>	बेभिदनीयः <i>bebhidanīyaḥ</i>	बेभिद्यः <i>bebhidyāḥ</i>

§ 455. In order to form the adjective in सनीयः *anīyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting सनीयः *anīyaḥ* instead. Guṇa-vowels before सनीयः *anīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (ख्यत् *nyat*, &c.) it is

<sup>1</sup> *karśtā* or *krashtā*.

<sup>2</sup> *karśtavyaḥ* or *krashtavyaḥ*.

<sup>3</sup> § 456, 3.

<sup>4</sup> Never takes Guṇa (§ 345, note), except before terminations which have ञ् *ñ* or ङ् *ṅ*. This termination is ख्यत् *nyat*.

generally sufficient to take the adjective in **अनीयः** *anīyah* and to cut off **अनी** *anī*. Thus **भवनीयः** *bhav-anī-yah* becomes **भव्यः** *bhavyah*; **चेतनीयः** *chet-anī-yah*, **चेत्यः** *chetyah*; **वयनीयः** *vay-anī-yah*, **वेयः** *veyah*; **बोधनीयः** *bodh-anī-yah*, **बोध्यः** *bodhyah*. A few more special rules, however, have here to be mentioned:

1. Final **आ** *á*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, become **ए** *e*. **दा** *dd*, to give, **देयः** *deyah*; **गै** *gai*, to sing, **गेयः** *geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final **इ** *i* and **ई** *ī* take Guṇa, as before **अनीयः** *anīya*; **जि** *ji*, **जेयः** *jeyah*, to be conquered, different from **जय्यः** *jayyah*, conquerable; **क्षि** *kshi*, to destroy, **क्षेयः** *ksheyah*, different from **क्षय्यः** *kshayyah*, destructible (Pân. VI. 1, 81). Final **उ** *u* and **ऊ** *ū*, under the same circumstances, are changed to **अव्** *av*, or, after **अवश्य** *avaśya*, when a high degree of necessity is expressed, to **आव्** *āv*; **भव्यः** *bhavyah* or **अवश्यभाव्यः** *avaśya-bhāvya*; **विप्रेण शुचिना भाव्यं** *vipreṇa śuchinā bhāvyaṃ*, a Brāhman must be pure. Final **उ** *u* if it appears as **उव्** *uv* before **अनीयः** *anīya*, appears as **ऊ** *ū* before **य** *ya*; **गु** *gu*, to sound, **गुवनीयः** *guvanīya*, **गूयः** *gūya*.
3. Final **चृ** *ṛi* and **च्रि** *ṛi* before **यः** *yah*, but not before **अनीयः** *anīyah*, take Vriddhi instead of Guṇa. **कार्यः** *kāryah*; **पार्यः** *pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate **चृ** *ṛi*, which takes Guṇa before **अनीयः** *anīyah*, does not take Guṇa before **यः** *yah*, with few exceptions; **वृध्यः** *vridhyah*, **दृश्यः** *dṛśyah* (Pân. III. 1, 110). But **कृप्** *kṛip*, to do, forms **कल्प्यः** *kalpyah*; **चृत्** *chṛit*, to kill, **चर्त्यः** *chartyah* (Pân. III. 1, 110); **वृष्** *vṛish*, to sprinkle, **वृष्यः** *vṛishyah* or **वर्ष्यः** *varshyah* (Pân. III. 1, 120). Penultimate **चृ** *ṛi* becomes **ईर्** *īr*; **कृत्** *kṛit*, **कीर्त्यः** *kīrtiyah*.
5. Penultimate **इ** *i* and **उ** *u* take Guṇa before **यः** *yah*, as before **अनीयः** *anīyah*; **विद्** *vid*, **वेद्यः** *vedyah*; **शुष्** *śush*, **शोष्यः** *śoshyah*.
6. Penultimate **अ** *a*, prosodially short, before **यः** *yah*, but not before **अनीयः** *anīyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); **हस्** *has*, to laugh, **हास्यः** *hāsyah*; **वह्** *vah*, **वाह्यः** *vāhyah*. But **शप्** *śap*, to curse, **शप्यः** *śapyah*; **लभ्** *labh*, **लभ्यः** *labhyah*. The **अ** *a* remains likewise short in **शक्** *śakyah*, from **शक्** *śak*, to be able; in **सह्यः** *sahyah*, from **सह्** *sah*, to bear (Pân. III. 1, 99), and some other verbs\*. **खन्** *khan* forms **खेयः** *kheyah* (Pân. III. 1, 111), which, however, may be derived from **खै** *khai*, to dig; **हन्** *han*, **वध्यः** *vadhyah* or **घातः** *ghātyah*.

\* Pāṇini (III. 1, 100) mentions only **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, if used without preposition. The Śārasvatī (III. 7, 7) includes among the Śakādi verbs, **शक्** *śak*, **सह्** *sah*, **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, **तक्** *tak*, **शस्** *śas*, **चत्** *chat*, **यत्** *yat*, **पत्** *pat*, **जन्** *jan*, **हन्** *han*, (**वध्** *vadh*), **शल** *śal*, **रुच** *ruch*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules: गुह् *guh*, to hide, may form गुसः *guhyaḥ* or गोसः *gohyaḥ* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृसः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pāṇ. III. 1, 107. ब्रह्मभूयं गतः *brahmadbhūyam gataḥ*, arrived at Brahmanhood); शास् *śās*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृम् *vri*, to choose, वृत्यः *vrityaḥ*; दृ *dri*, to regard, दृत्यः *dṛityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *krityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुसः *guhyaḥ* and गोसः *gohyaḥ* both occur; दुसः *duhyaḥ* and दोसः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रुच् *rich*, तय् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus यान्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, अच्यं *archyam*, तान्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

#### Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālāḥ*, it is time to eat.

#### Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaiddhāmkāram*, having divided; उच्चैःकारं *uchchāiḥkāram*, loudly.

## CHAPTER XVIII.

## CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhāvayati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodhayati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई i, उ u and ऊ ū, चृ ri and ॠ ri take Vṛiddhi.  
Thus स्मि smi, to laugh, स्माययति smāyayati, he makes laugh.  
नी nī, to lead, नाययति nāyayati, he causes to lead.  
प्लु plu, to swim, प्लावयति plāvayati, he makes swim.  
भू bhū, to be, भावयति bhāvayati, he causes to be.  
कृ kri, to make, कारयति kārayati, he causes to make.  
कृ kri, to scatter, कारयति kārayati, he causes to scatter.
2. Medial इ i, उ u, चृ ri, ऌ ḷi, followed by a single consonant, take Guṇa; ॠ ri becomes ईrī.  
Thus विद् vid, to know, वेदयति vedayati, he makes know.  
बुध् budh, to know, बोधयति bodhayati, he makes know.  
कृत् krit, to cut, कर्तयति kartayati, he causes to cut.  
क्लृप् kḷip, to be able, कल्पयति kalpayati, he renders fit.
3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.  
सद् sad, to sit, सादयति sādayati, he sets.  
पत pat, to fall, पातयति pātayati, he fells.

## Exceptions:

- I. Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmayate, he desires; Caus. कामयति kāmayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति āmayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmayati, he makes eat.

शम् śam, if it means to see, शाम्यति śānyati, he sees; Caus. शामयति śāmayati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yāmayati, he extends; but यमयति yamayati, he feeds.



नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;  
नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the  
vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;  
वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition,  
the vowel always ought to remain short (Dh. P. 19, 67)\*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

## CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यप् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāṭhi</i>
3. प्रथप् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>aprāṭhi</i>
4. मृदप् <i>mrad</i> , to rub	मृदयति <i>mradayati</i>	अमृदि or अमृदि <i>amrādi</i>
5. क्रपप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	अक्रपि or अक्रापि <i>akrāpi</i>
6. त्वरप् <i>tear</i> , to hurry	त्वरयति <i>tearayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वरप् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नटप् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. श्रथप् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	अश्रथि or अश्राथि <i>asrāṭhi</i>
10. वन् <i>van</i> , to act†	प्रवणयति <i>pravāṇayati</i>	प्रावणि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine†	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्जालि <i>prājvali</i>
12. स्मृप् <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृढ् <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. श्राप् <i>śrā</i> , to boil	श्रपयति <i>śrapayati</i>	अश्रपि or अश्रापि <i>asrāpi</i>
15. क्षाप् <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	क्षपयति <i>jñapayati</i>	अक्षपि or अक्षापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achāli</i>
17. मदप् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adāli</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avāli</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखालि <i>askhāli</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षैप् <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

\* Dhātupāṭha 19, 67. जल हल अल नमा अनुपसर्गाद्वा (मि) (अलहलेननुपसृहस्यैव वैकल्पिकमिच्छाबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note \*.

24. जन <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि or अजानि <i>ajāni</i>
25. जृ <i>jṛ</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रज्ज <i>rañj</i> (Bhū), to hunt, to dye*	रजयति or रज्ज <i>rajayati</i> or <i>rañja-</i>	अरजि or अराजि <i>arāji</i>
27. ग्ल <i>glā</i> † or ग्लै <i>glai</i> , to fade	ग्लपयति or ग्लापयति <i>glāpayati</i>	अग्लपि or अग्लापि <i>aglāpi</i>
28. स्ना <i>snā</i> †, to wash	स्नपयति or स्नापयति <i>snāpayati</i>	अस्नपि or अस्नापि <i>asnāpi</i>
29. वन <i>van</i> †, to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण <i>phan</i> , to go	फणयति or फाणयति(?) <i>phāṇayati</i>	अफणि or अफाणि <i>aphāṇi</i>

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

- I. Nearly all verbs ending in *आ* *ā*, and most ending in *ए* *e*, *ऐ* *ai*, *ओ* *o*, changeable to *आ* *ā*, insert *प्* *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

- II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking *प्* *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

- इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches †. (Pāṇ. VI. 1, 48.)
- चरि *ṛi*, to go, चरयति *richchhāti*; Caus. अचयेति *arpayati*, he places. (Pāṇ. VII. 3, 36.)
- क्नू *knū*, to sound, क्नुनाति *knūnāti*; Caus. क्नोपयति *knopayati*, he causes to sound.
- क्री *krī*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.
- क्षाय *kshāy*, to tremble, क्षायते *kshāyate*; Caus. क्षापयति *kshāpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

\* If the causative means to hunt, the *न्* *n* is rejected; रजयति *mṛgān* *rajayati* *mṛgān*, he hunts deer; रजयति *वस्त्राणि* *rañjayati* *vastrāṇi*, he dyes clothes. We may also form *वरंजि* *arañji*, but *अरांजि* *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घाच्चाः (पा० ६. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. (see note (on preceding page).)

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्यापयति *pratyāpayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. vi. 1, 54.)
7. छो *chho*, to cut, छयति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *didhī*, to shine, दीधीते *didhīte*; Caus. दीधयति *didhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. vi. 4, 91.)
13. धू *dhd*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज्ज *bhrajj*, to roast, भृज्जति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्ज्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनोति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. vii. 3, 43.)
22. ली *lī*, to adhere, लिनोति *lināti* and लीयते *liyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. vii. 3, 39). The meaning varies; see Pāṇ. vi. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. व्री *vī*, to choose, व्रिनोति *vināti*; Caus. व्रेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. श्नातयति *śātayati*, he fells; but not, if it means to move. (Pāṇ. vii. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फुरयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फाययति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smdayayati*, he causes a smile by something. (Pāṇ. vi. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. vii. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, ०ते, *kārayati*, -te; Impf. सकारयत्, ०त, *akārayat*, -ta; Opt. कारयेत्, ०त, *kārayet*, -ta; Imp. कारयतु, ०तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, ०चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. सचोकरत्, ०त, *achīkarat*, -ta; Fut. कारयिष्यति, ०ते, *kārayishyati*, -te; Cond. सकारयिष्यत्, ०त, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयेत् *kārydt*; कारयिषीष्ट *kārayishīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. सभावयिष्ये *abhāvayishye* or सभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. सभावयिषि *abhāvayishi* or सभाविषि *abhāvishi*.

2. p. सभावयिषाः *abhāvayishīhāḥ* or सभाविषाः *abhāvishīhāḥ*.

3. p. सभावि *abhāvi*.

## CHAPTER XIX.

## DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् to the root. Thus from भू *bhū*, to be, बुभूष *búbhūsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarīsh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुष् *budh* forms बुबोधिषति *bubodhishati*; दिव् *div*, दिदेविषति *didevishati*; also कृ *kṛī*, चिकरिषति *chikarishati*; दृ *dṛī*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsuṣati* (Pāṇ. I. 2, 10); गुह् *guh*, जुगुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rududishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; खप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rududishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य् *y* or व् *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्युषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vṛt*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsuṣati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ṛi* and ॠ *ṛī* become ईर् *īr*, and, after labials, ऊर् *ūr*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयुषति *yuyūshati*.

कृ *kṛī*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितरीषति *titārshati*.

मृ *mṛī*, to die, मुमूषति *mumūshati*; पू *pṛī*, to fill, पुपूषति *pupūshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pū*, to purify, पिपविषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *dṛī*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ i, to go, and हन् *han*, to kill, lengthen their vowel before the स् s of the desiderative. (Pāṇ. vi. 4, 16.)  
 गम् *gam*, अधिजिगांसते *adhijigāṁsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.  
 हन् *han*, जिघांसति *jighāṁsati*, he wishes to kill.
5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)  
 तन् *tan*, तितांसति *titāṁsati* or तितंसति *titāṁsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)
6. सन् *san*, to obtain, drops its न् n and lengthens the vowel before the स् s of the desiderative. (Pāṇ. vi. 4, 42.)  
 सन् *san*, सिधांसति *sishāṁsati*; but सिसनिषति *sisanishati*.
7. ग्रह् *grah*, to take, स्वप् *swap*, to sleep, and प्रह् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)  
 ग्रह् *grah*, निघृक्षति *jighṛikshati*. स्वप् *swap*, मुषुप्सति *sushupsati*.  
 प्रह् *prachh*, पिपृच्छति *pipṛichchhishati*.
8. The following verbs shorten their vowel to इ i before the स् s of the desiderative, insert त् t (Pāṇ. vii. 4, 54), and reject the reduplication.  
 मो *mī* (मीनाति *mīndāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.  
 मा *mā* (माति *māti*, to measure, मिमीते *mimīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.  
 दा *dā* (ददाति *daddāti*, to give, दाँ, Dh. P. 25, 9, दāp, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, dāp, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देँ, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.  
 धा *dhá* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.
9. Other desideratives formed without reduplication :  
 रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.  
 लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.  
 शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिषति *śikshati*.  
 पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.  
 पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.  
 आप् *āp*, to obtain (आप्नोति *āpnōti*), Des. ईप्सति *īpsati*.  
 जप् *jāp*, to command (जपयति *jāpayati*), Des. जीप्सति *jīpsati*.  
 रुध् *ridh*, to grow (रुध्नोति *ridhnoti*), Des. ईर्त्सति *irtsati*.  
 दम् *dambh*, to deceive (दध्नोति *dabhnōti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhīpsati*.  
 मुच् *much*, to free (मुञ्चति *mūñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.  
 राध् *rādh*, to finish (राधति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).
- § 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

किन् *kit*, चिकित्सते *chikitsate*, he cures.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

मान् *mān*, मीमांसते *mīmāṁsate*, he investigates.

बष् *bādh*, बीभत्सते *bībhatsate*, he loathes. दान् *dān*, दीदांसते *dīdāmsate*, he straightens.  
 शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

*Reduplication in Desideratives.*

§ 473. Besides the general rules of reduplication given in § 302-319\*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिष्ठति *tishṭhātsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bībhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियावयिषति *yiāvayishati*, and Caus. Desid. यियावयिषति *yiāvayishati*.

जु *ju*, जिजावयिषति *jījāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूतवत् *anūnavat*.) See § 375†.

§ 475. Roots स्र *śru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, मु *mu*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्र *śru*, सिस्त्रायिषति *sīśrāvayishati* or सुस्त्रायिषति *susrāvayishati*; but the simple desiderative सुसृषति *susrūshati* only.

स्वाप *svāpay*, the Caus. of स्वप् *svap*, forms सुष्वपयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिञ्ज् + इषति *aśis + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्ष् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, ह् *h*, or र् *r*, then the second letter is reduplicated.

अर्च *arch*, अर्चिचिषति *archichishati*.

उद् *ud*, उंदिदिषति *undidishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjijishati*.

In ईर्ष्ये *īrshy* the last consonant is reduplicated.

ईर्ष्ये *īrshy*, ईर्ष्यिषति *īrshyishati* or ईर्ष्यिषति *īrshyishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कङ् *kaṇḍ* (§ 498) the final य् *y* is reduplicated.

कङ् *kaṇḍ*, कङ्कयिषति *kaṇḍyishati*.

\* Exceptional reduplication occurs in चिकीषति *chiktishati*, besides चिचिषति *chichtishati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिघीषति *jightishati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

## CHAPTER XX.

## INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अद् *at*, to go, though beginning with a vowel, forms अदाद्भ्यते *aḍādyate*, he wanders about; अश् *aś*, to eat, अशाश्रयते *aśāśyate*; रु *ri*, to go, अराश्रयते *arāśyate* and अरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णोनूयते *ūrṇonūyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bóbhavīti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitá*, but सोसूचिता *sosūchitá*. (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. आ *á* is changed to ई *ī*: धा *dhá*, to place, देधीयते *dedhīyate*. रु *rí* becomes ईर *īr*, or, after labials, ऊर *ūr*: तृ *trí*, to cross, तेतीयते *tetīryate*; पू *prí*, to fill, पोपूयते *popūryate*. Final रु *rí*, however, when following a simple consonant, is changed to री *rī*, not to रि *ri*: कृ *kri*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to अर *ar*: स्मृ *smṛi*, to



remember, *सस्मर्यते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयता *bobhū-y-itā*; from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have सा *d* in the reduplicative syllable. तृ *trī*, तर् *tar*, तातर्मि *tātar-mi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोध्मि *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवामि *bobhavāmi*; but बोभूयः *bobhūyamḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted :

बोबोध्मि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेमि or वेविदीमि <i>vevedmi or vevidīmi</i>	अवेदिदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्सि or वेविदीषि <i>vevet-si or vevidīṣi</i>	अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेत्ति or वेविदीति <i>vevet-ti or vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet or avevidī</i>	वेवेतु or वेविदीतु <i>vevetu or vevidītu</i>
वेविद्धः <i>vevidvāḥ</i> , &c.	अवेविद्ध <i>avevidva</i>	वेविदाव <i>vevidāva</i>

#### Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and सा *a* to सा *d* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroshṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate*; तोत्रौक्ति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekyate*; रेरेक्ते *rerekte*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रियते *chekriyate* (Pān. VII. 4, 27); चक्रेति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकति *chākarti*. (§ 482.)

पृ *prī*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāpati*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मरति *sarsmarti*\*.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

हे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *srañs*, ध्वंस् *dhvañs*, भ्रंस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद *skand*, place नी न् between the reduplicative syllable and the root. (Pān. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवञ्चति *vanīvañchti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीसंसीति *santīsrañsīti*.

ध्वंस् *dhvañs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वंसीति *danīdhvañsīti*.

भ्रंस् *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रंसीति *banībhrañsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanīkasīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कंद *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chantīskandīti*.

§ 486. Roots ending in a nasal, preceded by अ *a*, repeat the nasal in the reduplicative syllable (Pān. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pān. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañś*, दंदश्यते *dañdaśyate*; दंदशीति *dañdaśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चञ्चूर्यते *chañchūryate* and चञ्चुरीति *chañchurīti* or चञ्चूर्ति *chañchūrīti*.

पंफुल्यते *pamphulyate* and पंफुलीति *pamphulīti* or पंफुलि *pamphuli*. (Pān. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ri* insert री *rī* in their reduplicative syllable. (Pān. VII. 4, 90.)

वृत् *vṛit*, वरीवृत्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pān. VII. 4, 91.)

वरिवृतीति *va r vṛitīti*.

वर्वति *varvati*.

वरिवृतीति *va rī vṛitīti*.

वरिवति *varivati*.

वरीवृतीति *va rī vṛitīti*.

वरीवति *varivati*.

\* This form follows from Pān. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मरति *sāsmarti*.

§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ kṛi; चकरोति cha r karṭti.	चक्रेति charkarṭti.
चरिकरोति cha ri karṭti.	चरिकति charikarṭti.
चरीकरोति cha rī karṭti.	चरीकति charīkarṭti.

§ 491. A few frequentative bases are peculiar in the formation of their base \*.

स्वप् svap, to sleep, सोषुष्यते soshupyate; but सास्त्रि सस्त्रति sāsṭrī sāsṭrati. (Pāṇ. VI. 1, 19.)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संस्यति saṁsyanti.

व्ये vye, to cover, वेवीयते veviyate; but वाव्याति vāvyaṭi; or (§ 483) वाव्येति vāvryeti.

वश् vaś, to desire, वावश्यते vāvaśyate; वावश्चि vāvashṭi. (Pāṇ. VI. 1, 20.)

चाय chāy, to regard, चेकीयते chekiyate; चेकेति cheketi. (Pāṇ. VI. 1, 21.)

प्याय pyāy, to grow, पेपीयते pepiyate; पाप्याति pāpyāti. (Pāṇ. VI. 1, 29.)

श्वि śvi, to swell, शोशूयते śośūyate or शेश्वीयते śeśvīyate; शेश्वेति śeśveti. (Pāṇ. VI. 1, 30.)

हन् han, to kill, जेघ्नीयते jekhniyate; जंघति jaṅghanti. (Pāṇ. VII. 4, 30, vārt.)

घ्रा ghrā, to smell, जेघ्रीयते jekhriyate; जाघ्राति jāghrāti. (Pāṇ. VII. 4, 31.)

ध्मा dhmā, to blow, देध्नीयते dedhniyate; दाध्माति dādhmāti. (Pāṇ. VII. 4, 31.)

गृ grī, to swallow, जेगित्यते jegityate; जागति jāgati. (Pāṇ. VIII. 2, 20.)

शि śi, to lie down, शाशय्यते śāśayyate; शेसेति śeśeti. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of भू bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhūyate, he exists really, is formed बोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhūyishayishati, he wishes to excite the desire of real existence.

\* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् yañ, the sign of the Intensive Ātmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ् yañ would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Ātm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोमि soshopti, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते soshupyate; other authorities form only सास्त्रि सस्त्रति sāsṭrī sāsṭrati or सास्त्रपीति sāsṭrapiṭi. Colebrooke allows चेकेति cheketi (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते chekiyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसित्ते sesinte, because it is in the Ātm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार bobhavāñchakāra, others बोभूव bobhūva, others बोभाव bobhāva.

## CHAPTER XXI.

## DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases\*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyendāyāte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇā*, *कृष्णति kṛṣṇāti*, he behaves like Kṛṣṇa; from *पितृ pitṛi*, father, *पितरति pitārati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

*Denominatives in य yá, Parasmaipada.*

§ 494. By adding *य yá* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गव्यति gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *य ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prāsādiyati*, from *प्रासाद prāsāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prāsādiyati kutyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *य ya*,

1. Final *अ a* and *आ á* are changed to *ई í*; *सुता sutá*, daughter, *सुतीयति sutīyati*, he wishes for a daughter †.
2. *इ i* and *उ u* are lengthened; *पति pati*, master, *पतीयति patīyati*, he treats like a master; *कवि kavi*, poet, *कवीयति kavīyati*, he wishes to be a poet.

\* They are called in Sanskrit *लिङ्ग lidhu*, from *लिंग línga*, it is said, a crude sound, and *धु dhu*, for *धातु dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśanīyati*, he wishes to eat at the proper time, and *अशनायति aśanāyati*, he is ravenously hungry; between *उदकीयति udakīyati*, he wishes for water, and *उदव्यति udanyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanīyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. चॄ *ri* becomes रो *ri*, ओ *o* becomes अॄ *av*, औ *au* becomes आॄ *āv*; पितृ *pitṛi*, father, पितृयीति *pitṛīyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvīyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजनीयति *rājīyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

*Denominatives in यॄ, Ātmanepada.*

§ 497. A second class of denominatives, formed by adding यॄ *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada\*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyendīyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdīyate*, he makes a sound, he sounds; भृश *bhṛīśa*, much, भृशायते *bhṛīśīyate*, he becomes much; कष्ट *kaṣṭa*, mischief, कष्टायते *kaṣṭīyate*, he plots; रोमंश्च *romantha*, ruminating, रोमंश्चायते *romanthīyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārīyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, चॄ *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājīyate*, he behaves like a king; उष्मन् *uśman*, heat, उष्मायते *uśmīyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvīyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payīyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarīyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛhīyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi's, i.e. beginning with Kaṇḍū. They take यॄ *ya*, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in यॄ *ya* (§ 501). Nouns ending in अ *a* drop it before यॄ *ya*. Thus from अगद *agada*, free from

\* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यश् *kyash*, the rest by क्यन् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or लोहितायति *lohītāyati* or -te, he becomes red. (Pāṇ. III. 1, 13.)

illness, **अमद्यति** *agadyati*, he is free from illness; from **सुख** *sukha*, pleasure, **सुख्यति** *sukhyati*, he gives pleasure; from **कंडू** *kaṇḍá*, scratching, **कंडूयति** or **ते** *kaṇḍáyati* or *-te*, he scratches.

*Denominatives in स्य sya.*

§ 499. Certain denominative verbs, which express a wish, take **स्य** *syā* instead of **य** *ya*. Thus from **क्षीर** *kshīra*, milk, **क्षीरस्यति** *kshīrasyati*, the child longs for milk; from **लवण** *lavaṇa*, salt, **लवणस्यति** *lavaṇasyati*, he desires salt. Likewise **अश्वस्यति** *asvasyati*, the mare longs for the horse; **वृषस्यति** *vṛshasyati*, the cow longs for the bull (Pāṇ. vii. 1, 52). Some authorities admit **स्य** *syā* and **अस्य** *asya*, in the sense of extreme desire, after all nominal bases. Thus from **मधु** *madhu*, honey, **मधुस्यति** *madhusyati* or **मध्वस्यति** *madhvasyati*, he longs for honey.

*Denominatives in काम्य kāmya.*

§ 500. It is usual to form desiderative verbs by compounding a nominal base with **काम्य** *kāmya*, a denominative from **काम** *kāma*, love. Thus **पुत्रकाम्यति** *putrakāmyati*, he has the wish for a son; Fut. **पुत्रकाम्यिता** *putrakāmyitá*. Here the **य** *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in **य** *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. **पुत्रीयामि** *putrīyāmi*, Impf. **अपुत्रीयं** *aputrīyam*, Imp. **पुत्रीयाणि** *putrīyāni*, Opt. **पुत्रीयेयं** *putrīyeyam*. Pres. **श्येनाये** *śyenāye*, Impf. **अश्येनाये** *asyenāye*, Imp. **श्येनायै** *śyenāyai*, Opt. **श्येनायेय** *śyenāyeya*. In the general tenses the base is **पुत्रीय** *putrīy* or **श्येनाय** *śyenāy*; but when the denominative **य** *y* is preceded by a consonant, **य** *y* may or may not be dropt in the general tenses (Pāṇ. vi. 4, 50). Hence, Per. Perf. **पुत्रीयामास** *putrīyāmdsa* (§ 325, 3), Aor. **अपुत्रीयिषं** *aputrīyisham*, Fut. **पुत्रीयिष्यामि** *putrīyishyāmi*, Per. Fut. **पुत्रीयिता** *putrīyitá*, Ben. **पुत्रीयासं** *putrīyāsam*.

From **श्येनायते** *śyenāyate*, Per. Perf. **श्येनायामास** *śyenāyāmdsa*, Aor. **अश्येनायिषि** *asyenāyishi*, Fut. **श्येनायिष्ये** *śyenāyishye*, &c.

From **समिध्** *samidh*, fuel, **समिध्यति** *samidhyati*, he wishes for fuel; Per. Fut. **समिध्यिता** *samidhyitá* or **समिधिता** *samidhitá*, &c. (Pāṇ. vi. 4, 50).

*Denominatives in अय aya.*

§ 502. Some denominative verbs are formed by adding **अय** *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain **अय** *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from **पाश** *pāśa*, fetter, **विपाशयति** *vipāśayati*, he unties; from **वर्मेन्** *varman*, armour, **संवर्मेयति** *saṁvarmayati*, he arms, (the final **न्** *n* being dropt); from **मुंड** *munda*, shaven, **मुंडयति** *mundayati*, he shaves; from **शब्द** *śabda*, sound, **शब्दयति** *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from **मिश्र** *miśra*, mixed, **मिश्रयति** *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Âtmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *syenī* (§ 247), white, श्येतयति *syetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ठ *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

*Denominatives without any Affix.*

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the Bhû class.

Thus from कृष्ण *krishṇa*, कृष्णति *krishṇati*, he behaves like *Krishṇa*; from माला *mālā*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

## CHAPTER XXII.

### PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्रा *pṛa*, before. प्रति *prati*, back. वि *vi*, apart. सं *sa*, together. सु *su*, well. They all have the *uddatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तर *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alaṅkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astaṅgatya*, having gone to rest, having set. आविः *aviḥ*; e.g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *aśatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्लो *śuklī*, in शुक्लोकृत्य *śuklikṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च *ri* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like ऊरो *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Kar-mapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvaraḥ*, Īśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after Viṣṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कर्षापणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पांचालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.



Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śighram*, quickly; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen.; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सखा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अन्तिकं *antikam*, near, with acc., abl., and gen. अथक् *ṛidhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *nakṭam*, by night. उषा *uśhā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेषु *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योकं *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *pāścādt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadd*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *īshat*, a little. तूष्णीं *tūṣhṇīm*, quietly. वृषा *vrithā*, मुषा *mudhā*, in vain. सानि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. च्यते *ryte*, without, with acc. or abl. नाना *nānā*, variously. सुष्ठु *sushṭhu*, well. दुष्ठु *dushṭhu*, badly. दिष्ट्या *disṭyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुर्वित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिर्विव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

#### Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kincha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा वā-वा *vā*, either-or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*-तावत् *tāvat*, as much-as. यथा *yathā*-तथा *tathā*, as-so. येन *yena*-तेन *tena*, यद् *yad*-तद् *tad*, and other correlatives, because-therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, any-how. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kinsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

#### Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

## CHAPTER XXIII.

### COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभार्यः *kāṭhībhāryaḥ*, having a Kāṭhi for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.\*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpuruṣa*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

I. *Tatpuruṣa* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpuruṣa* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpuruṣa* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpuruṣas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

\* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogaḥ*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāṇ. vi. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kaduṣṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणं *kattṛiṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कापथः *kāpathaḥ*, and optionally before पुरुष *puruṣa*. (Pāṇ. vi. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhāraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.
- III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भायिः *rūpavad-bhāyīḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛhakarāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

#### I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritāḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritāḥ*. दुःखातीतः *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītaḥ*. वर्षभोग्यः *varsha-bhogyāḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

*prāptaḥ*: it is more usual, however, to say *प्राप्तग्रामः* *prāptagrāmaḥ* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as *अतिगिरि* *atigiri*, past the hill, used as an adverb, or as an adjective, *अतिगिरिः* *atigiriḥ*, ultramontane; *अभिमुखं* *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental:

*धान्यार्थः* *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*).  
*शंकुलाखंडः* *śaṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅku-lābhīḥ*). *दातृच्छिन्नः* *dātra-chchinnah*, m. f. n. cut (*chchinnah*) by a knife (*dātrena*). *हरित्रातः* *hari-trātah*, m. f. n. protected (*trātah*) by Hari. *देवदत्तः* *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).  
*पितृसमः* *pitri-samah*, m. f. n. like the father, i. e. *pitṛa samah*. *नखनिभिन्नः* *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*).  
*विश्वोपास्यः* *viśva-upāsyah*, m. f. n. to be worshipped by all. *स्वयंकृतः* *svayam-kṛtah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative:

*यूपदारु* *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). *गोहितः* *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyaḥ*). *द्विजार्थः* *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. *द्विजायो यवागूः* *dvijārthā yavāgīḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative:

*चोरभयं* *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyah*).  
*स्वर्गपतितः* *svarga-patitah*, m. f. n. fallen from heaven. *अपग्रामः* *apa-grāmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

*तत्पुरुषः* *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man\*.  
*राजपुरुषः* *rāja-purushah*, m. the king's man, instead of *rājāḥ*, of the king, *purushah*, the man. *राजसखः* *rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhah*. *कुम्भकारः* *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). *गोशतं* *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

*अक्षशौडः* *aksha-śauṇḍah*, m. f. n. devoted to dice. *उरोजः* *uro-jah*, m. f. n. produced on the breast.

\* Most words ending in *तृ* *tri* or *का* *ka* are not allowed to form compounds of this kind. Hence *कटस्य कर्ता* *kaṭasya kartā*, maker of a mat, not *कटकर्ता* *kaṭakartā*; *पुरां भेत्ता* *purāṁ bhetā*, breaker of towns. There are, however, many exceptions, such as *देवपूजकः* *deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

**सहसाकृतः** *sahasá-kṛtaḥ*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनायुः** *átmaná-shashṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *paramai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्राप्तम्** *kṛichchhráḍḍam*, obtained with difficulty. **स्वसुपुत्रः** *svasuḥ-putraḥ*, sister's son (Pāṇ. vi. 3, 23). **दिवस्पतिः** *divas-patiḥ*, lord of heaven. **वाचस्पतिः** *vāchas-patiḥ*, lord of speech. **देवानांप्रियः** *devánám-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-paṇḍitaḥ*, learned at home, i. e. where no one can contradict him. **खेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jaḥ*, born in a pond, water-lily. **हृदिस्पृश** *hṛidi-sprīṣ*, touching the heart. **युधिष्ठिरः** *yudhisṭhīraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrva-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrva-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to **आ** *ā*. Hence **जलमुच** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final **त्** *t*: **विश्वजित्** *viśvajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are **अ** *a*, **इन्** *in*, &c.

### I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

**नीलोत्पलं** *nīla-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपाषिषः** *śāka-pārthivaḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrva-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *punya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājāḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājāḥ*; as **परमराजः** *parama-rājāḥ*, a supreme king: but **सुराजा** *su-rājā*, a good king, **किंराजा** *kimrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-ahaḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह् *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचायिः *prā-āchāryaḥ*, masc. a hereditary teacher, i.e. one who has been a teacher (*āchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i.e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i.e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईशतिपिंगलः *īshat-pīṅgalaḥ*, m. f. n. a little brown, from *īshat*, a little, and *pīṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजाधमः *rājādhamah*, the lowest king; भरतश्रेष्ठः *bharata-śreshṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakaḥ*, a prime cow.

### I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *ī*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *ī* or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pāṇ. II. 1, 23), and नौ *nau* to नाव *nāva*. पंचगुः *pañcha-guḥ*, as an adjective, worth five cows (Pāṇ. v. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्वंगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्वहः *dvy-ahah*, masc. a space of two days; *ahan* changed to *ahah* (Pāṇ. II. 1, 23). पंचकपालः *pañcha-kapālaḥ*, m. f. n. an offering (*purodāsaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pāṇ. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pāṇ. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुयुगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **सुक्** *rich*, verse, **पुर** *pur*, town, **अप्** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pāṇ. v. 4, 74); **अर्धर्चः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपथं** *apatham* or **अपथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāju*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājaḥ*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *as'orasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *garākshaḥ*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālāyasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāṣṭrabrahmaḥ*, a Brāhman of Surāshtra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** *a* after **ग्राम** *grāma* and **कौट** *kaṭa*; **ग्रामतक्षः** *grāmatakshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** *a* after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकषेयः** *ākarsheyaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāmu* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomaḥ*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasa* after **अव** *ava*, **सं** *sa*, and **अंध** *andha*; **अंधतमसं** *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahma-varchasaṁ*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañcagāvam*, five cows; but **पंचगुः** *pañcaguh*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्ध** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*: also after **अर्ध** *ardha*; **अर्धखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** *a*; **द्व्यांजलं** *dvyañjalam* or **द्व्यांजलि** *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)



19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *dvyāṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सकृष् *sakṭhi*, thigh, becomes सकृष् *sakṭha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्वे *pūrva*; पूर्वसकृष् *pūrvasakṭham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarva-rātraḥ*, the whole night; पूर्वरात्रः *pūrvārātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*; सर्वाह्नाः *sarvāhṇaḥ*, the whole day : but not after a numeral when it expresses an aggregate; द्वाहः *dvyahah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

## II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्चौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्च *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛṣṇau*, white and black; गवांश्च *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्चौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in च *a* should stand first: ईशकृष्णौ *īśa-kṛṣṇau*, Īśa and Kṛṣṇa. Words ending in इ *i* (gen. एः *eh*) and उ *u* (gen. ओः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kṣatriyau*, a Brāhmaṇa and a Kṣatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च *ri*, or by पुत्र *putra*, son, change their च *ri* into आ *d* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīśomau*, Agni and Soma. Similar irregularities appear in words like

द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उवासानक्तं *ushāsā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज *j*, झ *jh*, द *d*, श *sh*, and ह *h* take an additional स *a*. वाच *vāch* + त्व *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a νύχθημερον (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by नायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

### III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनाश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनाश्वो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmah*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathah*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahrīta-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahrīta*). पीताम्बरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i.e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमुखः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षुः *bhakshita-bhikshah*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final स *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final स *a* if it refers to wood; अंगुलं दारु *aṅgulam dāru*, a piece of wood with two prongs\*. (Pāṇ. v. 4, 114.)

\* अंगुलिसदृशावयवं धान्यादिविशेषणकार्षं, Prakriyā-Kaumudī.

3. मूर्धन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सकृष *sakṛiḥ*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मा *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jū*; प्रजुः *prajānuḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुंडोष्ठी *kuṇḍodhñī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *puspadhancā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दंत *danṭa*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidanti*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ई, like नदी *nadī*, and words in अ *a*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālakāḥ* or बहुमालः *bahumālaḥ*. (Pāṇ. v. 4, 154.)

#### IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णु *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-tṛiṇam* with the grass; सतृणमस्ति *satṛiṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *tṛiṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पंचगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, ḍ, ḍh, t, th, ḍ, ḍh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्म *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

## APPENDIX I.

### DHÂTUPÂTHA OR LIST OF VERBS.

*Explanation of some of the Verbal Anubandhas or Indicatory Letters.*

**अ** *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

**Accent.**—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

**आ** *â* prohibits the use of the intermediate इ *i* in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from निफला *ñiphalâ*.

**इ** *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, <sup>10</sup>), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

**इर** *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotit* from च्युतिर् *chyutir*.

**इँ** *i'* prohibits the use of the intermediate इ *i* in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnah* from उंदी *undî*.

**उ** *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *samitvâ* or शान्त्वा *śāntvâ* from शमु *śamu*; but शान्तः *śāntah*.

**उँ** *u'* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिधू *sidhû*; but सिद्धः *siddhah*.

**अलु** *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372\*), Pân. VII. 4, 2. Ex. अलुलोकात् *alulokât* from लोक् *loki*.

- हृ णि shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pāṇ. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli*.  
 रे forbids Vṛiddhi in the first aorist (§ 348\*), Pāṇ. VII. 2, 5. Ex. अमथीत् *amathīt* from मथे *mathe*.  
 ओ o indicates that the participle is formed in न *na* instead of त *tu* (§ 442, 5), Pāṇ. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *opyāyī*.  
 ङ् न shows that the verb follows the Ātmanepada (Pāṇ. I. 3, 12).  
 न् न shows that the verb follows both the Ātmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. I. 3, 72).  
 णि णि shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फुल्लः *phullaḥ*, blown, from निफल्लता *nīphalā*.  
 म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

### Bhū Class (Bhṛādi, I Class).

#### I. Parasmaipada Verbs.

##### 1. भू *bhū*, to be.

- Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvathah*, 6. भवतः *bhāvataḥ*, 7. भवानः *bhāvāmaḥ*, 8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवम् *ābhavam*, 2. अभवः *ābhavaḥ*, 3. अभवात् *ābhavat*, 4. अभवाव *ābhavāva*, 5. अभवतं *ābhavatam*, 6. अभवतां *ābhavatām*, 7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*, 2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतां *bhāvetam*, 6. भवेतां *bhāvetām*, 7. भवेम *bhāveṃ*, 8. भवेत *bhāveta*, 9. भवेयुः *bhāveyuh*, I. 1. भवामि *bhāvāmi*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतं *bhāvataṃ*, 6. भवतां *bhāvataām*, 7. भवाम *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvīṣa*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवयुः *babhūvāyuh*, 6. बभूवतुः *babhūvātuh*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवुः *babhūvūḥ*, II A. 1. अभूवम् *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूतं *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthah*, 6. भविष्यतः *bhavishyātaḥ*, 7. भविष्यानः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यम् *ābhavishyam*, 2. अभविष्यः *ābhavishyāḥ*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यतं *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable *bū* is irregular, instead of *bū*. The base, too, is irregular (Pāṇ. I. 2, 6); the regular form would have been *बुभाष* *bubhāṣa*.

P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvah*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितारौ *bhavitārau*, 7. भवितास्वः *bhavitāsvah*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयान् *bhūyān*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तौ *bhūyāstām*, 7. भूयास्म *bhūyāsmā*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhaviṣyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada\* : P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेथे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवथाः *ābhavathāḥ*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेथां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्तं *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेथाः *bhāvetthāḥ*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेयाथां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvātām*, 4. भवावहै *bhāvāvahai*, 5. भवेथां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहै *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūviṣhé*, 3. बभूवे *babhūvé*, 4. बभूविवहे *babhūvivāhe*, 5. बभूवाये *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or °द्वे *babhūvidhvé* or °ध्वे (see § 105), 9. बभूविरन् *babhūvirān*, I A. 1. अभविषि *ābhaviṣhi*, 2. अभविष्ठाः *ābhaviṣthāḥ*, 3. अभविष्ठ *ābhaviṣṭha*, 4. अभविष्वहि *ābhaviṣvahi*, 5. अभविषाथां *ābhaviṣāthām*, 6. अभविषातां *ābhaviṣātām*, 7. अभविष्वमहि *ābhaviṣmahī*, 8. अभविध्वं or °द्वं *ābhavidhvam* or °ध्वम, 9. अभविषत *ābhaviṣata*, F. भविष्ये *bhaviṣyē* &c., C. अभविष्ये *ābhaviṣhye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsthāthe*, 6. भवितारौ *bhavitārau*, 7. भवितास्महे *bhavitāsmāhe*, 8. भविताध्वे *bhavitādhve*, 9. भवितारः *bhavitārah*, B. 1. भविषीय *bhaviṣīyā*, 2. भविषीष्ठाः *bhaviṣīṣthāḥ*, 3. भविषीष्ठ *bhaviṣīṣṭha*, 4. भविषीवहि *bhaviṣīvahi*, 5. भविषीयास्थां *bhaviṣīyāsthām*, 6. भविषीयास्तां *bhaviṣīyāstām*, 7. भविषीमहि *bhaviṣīmahi*, 8. भविषीध्वं or °द्वं *bhaviṣīdhvam* or °ध्वम, 9. भविषीरन् *bhaviṣīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānāḥ*, Fut. भविष्यामः *bhaviṣyāmānaḥ*.

Passive : P. 1. भूये *bhūyé†*, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvahe*, 5. भूयेथे *bhūyéthe*, 6. भूयते *bhūyēte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूये *bhūyā* &c. ॥

\* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभविषि *ābhāvishi*, 2. अभविष्ठाः *ābhāvishṭhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्वहि *ābhāvishvahi* &c., like *Ātmanepada*, F. भविष्ये or भविष्ये *bhāvishyē* &c., C. अभविष्ये or अभविष्ये *ābhāvishyē* &c., P. F. भविताहे or भविताहे *bhāvītāhe* &c., B. भविषीय or भविषीय *bhāvishīyā* &c. ॥ Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāvishyāmanah*, Past भूतः *bhūtāḥ*.

Causative, Parasmaipada: P. भावयामि *bhāvāyāmi*, I. सभावयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* ॥ Pf. भावयांचकार *bhāvayāñchakāra*, II A. सभाविभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. सभावयिष्ये *ābhāvayishyē*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvāyāsam*.

Causative, *Ātmanepada*: P. भावये *bhāvāye*, I. सभावये *ābhāvaye*, O. भावयेय *bhāvāyeya*, I. भावयै *bhāvāyai* ॥ Pf. भावयांचक्रे *bhāvayāñchakre*, II A. सभाविभवे *ābībhave*, F. भावयिष्ये *bhāvayishyē*, C. सभावयिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive: P. भाव्ये *bhāvāyē*, I. सभाव्ये *ābhāvāyē*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyai* ॥ Pf. भावयांचक्रे, °बभूवे, °सासे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. सभावयिषि *ābhāvayishi* or सभावयिषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyē* or भावयिष्ये *bhāvishyē*, C. सभावयिष्ये *ābhāvayishyē* or सभावयिष्ये *ābhāvishyē*, P. F. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvītāhe*, B. भावयिषीय *bhāvayishīyā* or भावयिषीय *bhāvishīyā*.

Desiderative, Parasmaipada: P. बुभूषामि *būbhūshāmi*, I. सबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūshēyam*, I. बुभूषाणि *būbhūshāṇi* ॥ Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. सबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāsam*.

Desiderative, *Ātmanepada*: P. बुभूषे *būbhūshe*, I. सबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūshēya*, I. बुभूषै *būbhūshai* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. सबुभूषिषि *ābubhūshishi*, 2. सबुभूषिष्ठाः *ābubhūshishṭhāḥ*, 3. सबुभूषिषि *ābubhūshishiṭa*, F. बुभूषिष्ये *bubhūshishyē*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive: P. बुभूष्ये *bubhūshyē*, I. सबुभूष्ये *ābubhūshyē*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्यै *bubhūshyāi* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. सबुभूषिषि *ābubhūshishi*, 2. सबुभूषिष्ठाः *ābubhūshishṭhāḥ*, 3. सबुभूषिषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, *Ātmanepada*: P. 1. बोभूयते *bobhūyāte*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेथे *bobhūyēthe*, 6. बोभूयेते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंते *bobhūyānte*, I. 1. सबोभूयते *ābobhūyāte*, 2. सबोभूयथाः *ābobhūyāthāḥ*, 3. सबोभूयत *ābobhūyāta*, 4. सबोभूयावहि *ābobhūyāvahi*, 5. सबोभूयेथां *ābobhūyēthām*, 6. सबोभूयेतां *ābobhūyētām*, 7. सबोभूयामहि *ābobhūyāmahi*, 8. सबोभूयध्वं *ābobhūyādhvam*, 9. सबोभूयंत *ābobhūyānta*, O. बोभूयेय



*bobhūyéya* &c., I. 1. *बोभूयै bobhūyai*, 2. *बोभूयस् bobhūyāsva*, 3. *बोभूयतां bobhūyātām*, 4. *बोभूयावहै bobhūyāvahai*, 5. *बोभूयेषां bobhūyēthām*, 6. *बोभूयेतां bobhūyētām*, 7. *बोभूयानहै bobhūyāmahai*, 8. *बोभूयध्वं bobhūyādhvam*, 9. *बोभूयतां bobhūyātām* ॥ Pf. *बोभूयांचक्रे bobhūyāñchakre*, I A. 1. *सबोभूयिषि ābobhūyishi*, 2. *सबोभूयिष्ठा ābobhūyishṭhā*, 3. *सबोभूयिष्य ābobhūyishya*, 4. *सबोभूयिष्वहि ābobhūyishvahi*, 5. *सबोभूयिष्याणं ābobhūyishyāṇām*, 6. *सबोभूयिष्यातां ābobhūyishyātām*, 7. *सबोभूयिष्यमहि ābobhūyishmahī*, 8. *सबोभूयिध्वं* or *०द्वं ābobhūyidhvam* or *-dhvam*, 9. *सबोभूयिषत ābobhūyishata*, F. *बोभूयिष्ये bobhūyishyē*, C. *सबोभूयिष्ये ābobhūyishyē*, P. F. *बोभूयिताहे bobhūyitāhe*, B. *बोभूयिषीय bobhūyishīyā*.

Intensive, Parasmaipada : P. 1. *बोभोमि bōbhomi* or *बोभवीमि bōbhavīmi*, 2. *बोभोषि bōbhoshi* or *बोभवीषि bōbhavīshi*, 3. *बोभोति bōbhōti* or *बोभवीति bōbhavīti*, 4. *बोभूवः bobhūvāḥ*, 5. *बोभूयः bobhūyāḥ*, 6. *बोभूतः bobhūtāḥ*, 7. *बोभूमः bobhūmāḥ*, 8. *बोभूय bobhūyā*, 9. *बोभुवति bōbhuvati*, I. 1. *सबोभवं ābobhavam*, 2. *सबोभोः ābobhoḥ* or *सबोभवीः ābobhavīḥ*, 3. *सबोभोत् ābobhot* or *सबोभवीत् ābobhavīt*, 4. *सबोभूव ābobhūva*, 5. *सबोभूतां ābobhūtām*, 6. *सबोभूतां ābobhūtām*, 7. *सबोभूम ābobhūma*, 8. *सबोभूत ābobhūta*, 9. *सबोभुवः ābobhavuḥ*, O. *बोभूयां bobhūyām*, I. 1. *बोभवानि bōbhavāni*, 2. *बोभूहि bobhūhi*, 3. *बोभोतु bōbhōtu* or *बोभवीतु bōbhavītu*, 4. *बोभवाव bōbhavāva*, 5. *बोभूतं bobhūtām*, 6. *बोभूतां bobhūtām*, 7. *बोभवाम bōbhavāma*, 8. *बोभूत bobhūtā*, 9. *बोभुवतु bōbhuvatu* ॥ Pf. 1. *बोभवांचकार bobhavāñchakāra*, 4. *बोभवांचकृव bobhavāñchakṛiva*, 7. *बोभवांचकृम bobhavāñchakṛima*; also 1. *बोभाव bobhāva* or *बोभूव bobhūva*, 2. *बोभूविष bobhūvīṣa*, 3. *बोभाव bobhāva* or *बोभूव bobhūva*, 4. *बोभूविष bobhūvīṣa\**, 5. *बोभूवषुः bobhūvāṭhuḥ*, 6. *बोभूवतुः bobhūvātuh*, 7. *बोभूविम bobhūvimā*, 8. *बोभूव bobhūvā*, 9. *बोभूवुः bobhūvūḥ*, II A. 1. *सबोभूवं ābobhūvam*, 2. *सबोभूः ābobhūḥ* or *सबोभूवीः ābobhūvīḥ*, 3. *सबोभूत् ābobhūt* or *सबोभूवीत् ābobhavīt*, 4. *सबोभूव ābobhūva*, 5. *सबोभूतां ābobhūtām*, 6. *सबोभूतां ābobhūtām*, 7. *सबोभूम ābobhūma*, 8. *सबोभूत ābobhūta*, 9. *सबोभुवः ābobhūvuḥ* (not *सबोभूवन् ābobhūvan*), I A. 1.† *सबोभाविष्यं ābobhāvishyam*, 4. *सबोभाविष्य ābobhāvishva*, 7. *सबोभाविष्य ābobhāvishma*, F. *बोभविष्यामि bobhavishyāmi*, C. *सबोभविष्यं ābobhavishyam*, P. F. *बोभवितास्मि bobhavitāsmi*, B. *बोभूयांस bobhūyāsam*.

Note—Grammarians who allow the intensive without *या* to form an Âtmanepada, give the following forms : Pres. *बोभूते bobhūté*, Impf. *सबोभूत ābobhūta*, Opt. *बोभूवीत bōbhuvīta*, Imp. *बोभूतां bobhūtām*, Per. Perf. *बोभवांचक्रे bobhavāñchakre*, Aor. *सबोभविष्ट ābobhavishṭa*, Fut. *बोभविष्यते bobhavishyāte*, Cond. *सबोभविष्यत ābobhavishyata*, Per. Fut. *बोभविता bobhavitā*, Ben. *बोभविषीष्ट bobhavishīṣṭā*. (See Colebrooke, p. 194.)

\* The form *बोभूविष bobhuvīṣa* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in *भू bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *भू bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चिती.)

The Anubandha ई shows that the participle in तः *taḥ* takes no intermediate ई.

P. चेतति, I. सचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिथ, 3. चिचेत्, 4. चिचितिव, 5. चिचितिथुः, 6. चिचिततुः, 7. चिचितिम, 8. चिचित, 9. चिचितुः, I A. 1. सचेतिथं, 2. सचेतीः, 3. सचेतीत्, 4. सचेतिथ्व, 5. सचेतिथं, 6. सचेतिथं, 7. सचेतिथ्व, 8. सचेतिथ्व, 9. सचेतिथुः, F. चेतियति, C. सचेतिथ्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चित्तः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, °चित्य, Adj. चेतित्व्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. सचेति, Caus. चेतयति, Aor. सचोचितत्, Des. चिचेतिषति or चिचितिषति, Int. चेचित्यते, चेचेत्ति.

3. च्युत् *chyt*, to sprinkle, (च्युतिर्.)

The Anubandha ई shows that the verb may take the first and second aorist.

P. च्योति, I. सच्योत्, O. च्योत्, I. च्योतु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिथ, 4. चुच्युतिव, I A. 1. सच्योतिथं, 2. सच्योतीः, 3. सच्योतीत्, 9. सच्योतिथुः, or II A. 1. सच्युतं, 2. सच्युतः, 3. सच्युत्, 9. सच्युतन्, F. च्योतिषति, C. सच्योतिष्यत्, P. F. च्योतिता, B. च्युतात् ॥ Pt. च्युतिः or च्योतिः, चुच्युत्त्वान्, Ger. च्योतिषत्वा or च्युतिषत्वा, Adj. च्योतिष्यः ॥ Pass. च्युयते, Caus. च्योतयति, Aor. सच्युच्युत्, Des. चुच्योतिषति or चुच्युतिषति, Int. चोच्युयते, चोच्योत्ति.

4. क्ष्युत् *śchyt*, to flow, (क्ष्युतिर्.)

P. क्ष्योति, I. सक्ष्योत्, O. क्ष्योत्, I. क्ष्योतु ॥ Pf. 1. चुक्ष्योत्, 9. चुक्ष्युत्, I A. 1. सक्ष्योतिथं, 2. सक्ष्योतीः, or II A. 1. सक्ष्युतं, F. क्ष्योतिषति, C. सक्ष्योतिष्यत्, P. F. क्ष्योतिता, B. क्ष्युतात् &c.

Note—This verb is sometimes written श्रुत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममंथ, 2. ममंथिथ, 3. ममंथ, 7. ममंथिम, 8. ममंथयुः (Pāṇ. 1. 2, 5) or, less correctly, ममथयुः (§ 328, 4), I A. ममंथीत्, F. मंथियति, P. F. मंथिता, B. मथ्यात् (§ 345, <sup>10</sup>) ॥ Pt. मथितः, ममथान् or मेथिवान् (cf. § 395, note), Ger. मंथित्वा or मथित्वा (Pāṇ. 1. 2, 23; § 428), °मथ्य, Adj. मंथित्व्यः, मंथनीयः, मंथ्यः ॥ Pass. मथ्यते, Caus. मंथयति, Des. ममंथिषति, Int. मामथ्यते, मामंथि or मामंथीति, Impf. 3. समामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha ई. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāṇ. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिदि । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्ते । संयोगास्तिद्वि । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: न्लोपिनो नेति केचित् ममथतुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्नाति, which supply a variety of verbal derivatives.

6. कुंप् *kunth*, to strike, (कुपि.)

Roots marked in the Dhātupāṭha by technical final ई keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंप्ति, I. सकुंप्त्, O. कुंप्त्, I. कुंप्तु ॥ Pf. 1. चुकुंप्त्, 2. चुकुंप्तिथ, 9. चुकुंप्त्, I A.

अकुंषीत्, 9. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रतिकुंष्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंषितः, चुकुंषान्, Ger. कुंषित्वा, °कुंष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषिषति, Int. चोकुंष्यते, चोकुंषि.

7. सिष् *sidh*, to go (विष्), and सिष् *sidh*, to command (विष्).

P. सेषति (निसेषति\*), I. ससेषत् ॥ Pf. 1. सिषेध, 2. सिषेधिय, 9. सिषिषुः, I A. ससेषीत्, F. सेषिष्यति, P. F. सेषिता, B. सिष्यात्.

In the sense of commanding or ordaining, this root is marked by technical ञ (विष्), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिय or सिषेड्, 4. सिषिधिय or सिषिध्व &c., F. सेषिष्यति or सेष्यति, P. F. सेषिता or सेडा, I A. ससेषीत् (as before), or 1. ससेत्सं, 2. ससेत्सोः, 3. ससेत्सोत्, 4. ससेत्स, 5. ससेड्, 6. ससेड्वां, 7. ससेत्स, 8. ससेत्स, 9. ससेत्सुः ॥ Pt. सिड्, Ger. सेषित्वा or सिड्वा, °सिष्य, Adj. सेषितव्यः or सेड्यव्यः ॥ Pass. सिष्यते, Caus. सेषयति, Des. सिसेषिषति or सिषिषति (§ 103), Int. सेषिष्यते, सेषेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (अँ), 2. चखदिय, 3. चखाद, 4. चखदिय, 5. चखदयुः, 6. चखदयुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. खखादीत् or खखदीत् (अँ), (Pāṇ. vii. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वाङ्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रख्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगद (अँ), 2. जगदिय, 9. जगदुः, I A. अगादीत् or अगदीत् (अँ), (Pāṇ. vii. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (अँ), 2. रेदिय, 9. रेदुः, I A. अरादीत् or अरदीत् (अँ), (§ 348).

11. नद् *nad*, to hum, (णद्).

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (अँ), 2. नेदिय, 9. नेदुः, I A. अनादीत् or अनदीत् (अँ).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिय, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि).

P. इदति, I. ऐदत्, O. इंदेत्, I. इंदतु ॥ Pf. इंदां चकार (§ 325) or इंदामास or इंदां चभूव,

\* The change of स into ष is forbidden by Pāṇini viii. 3, 113, when सिष् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिष् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिष् to command. This verb must change its initial स after prepositions; निषेधति.

IA. १. रेंदिषं, २. रेंदीः, F. इंदिष्यति, C. रेंदिष्यत्, P. F. इंदिता, B. इंछात् ॥ Pt. इंदितः, Perf. इंदांचकृवान् or बभूवान् or आसिषान्, Perf. Pass. इंदांचक्राणः or बभूवानः or आसानः.

14. निंद् *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्यति, P. F. निंदिता, B. निंछात्.

15. निश्च *niksh*, to kiss, (णिश्च.)

P. निश्चति (प्रणिश्चति, not प्रनिश्चति, § 98, 8, 2) ॥ Pf. निनिश्च, I A. अनिश्चीत्, F. निश्चिष्यति, P. F. निश्चिता, B. निश्छात्.

16. उक्ख *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. १. उवोख (§ 314), २. उवोखिष, ३. उवोख, ७. ऊखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु *añchu* allows the option of intermediate इ i in the gerund, अंचित्वा *añchitvā* or अक्ता *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अंचति ॥ Pf. १. आनंच (§ 313), १. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अंच्यात् (may he go), § 345, <sup>10</sup>.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्कः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आच्छ *dūchh*, to stretch, (आच्छि.)

P. आच्छति ॥ Pf. आनाच्छ or आच्छ (§ 313), I A. आच्छीत्, F. आच्छिष्यति ॥ Caus. आच्छयति, Des. आच्छिच्छिषति.

19. मुच् *mruch*, to go, (मुचु.)

ओचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अओचीत् or अमुचत् ॥ Pt. मुक्कः, Perf. मुमुचुवान्, Ger. मुचित्वा, ओचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हुच्छे *hurchh*, to be crooked, (हुच्छे.)

P. हूच्छति (§ 143) ॥ Pf. जुहूच्छे, I A. अहूच्छीत् ॥ Pt. हूच्छितः or हूणः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. १. ववाज (ā), २. ववजिष्य (§ 328), I A. अवजीत् or अवजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. १. वव्राज (ā), २. वव्रजिष्य, I A. अव्राजीत् (§ 348\*) ॥ Pt. व्रजितः ॥ Caus. व्रजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रजि.

## 23. अञ् अज्, to go, to throw.

P. अजति, I. अजान् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अञ् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेष or विवयिष (§ 335, 3), [अजिष], 3. विवाय, 4. विविष (§ 334), [अजिव], 5. विव्ययुः, 6. विव्यतुः, 7. विव्यिम [अजिम], 8. विव्य, 9. विव्युः, I A. अवेषीत् [अजोत्], 9. अवैयुः, F. वेयति (§ 332, 3), C. अवेष्यत्, P. F. वेता, B. वीयात् [F. अजिषति, C. अजिष्यत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विविवान् [अजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतयः [अजितयः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विविवति [अजिषति], Int. वेवीयते (वेवेति is not sanctioned by Pāṇini).

## 24. क्षि kshi, to wane, trans. to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिह्वाय (ā), 2. चिह्वेष or चिह्वयिष, 9. चिह्वियुः, I A. सक्षेपीत्, F. क्षेयति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिह्वयति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षययति belongs to क्षे (§ 462, II. 23)\*.

## 25. कट् kaṭ, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. सकटीत् (no Vridhhi, § 348†).

## 26. गुप् gup, to protect, (गुप्.)

The verbs गुप् gup, to guard, धूप dhūp, to warm, विह्व vichh, to go, पण् paṇ, to traffic, पन् pan, to praise, take ण्य aya in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायाञ्चकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगोप्तां, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायितयः, गोपितयः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्यते, जोगोप्ति.

## 27. धूप dhūp, to warm.

P. धूपायति ॥ Pf. धूपायाञ्चकार or दुधूप (no Guṇa, because the vowel is long), I A. सधूपायीत् or सधूपीत्.

## 28. तप् tap, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तप्ताय (ā), 2. तप्त्य or तेषिष (§ 335, 3), 3. तप्ताय, I A. 1. अताप्तां, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्तां (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्तात् ॥ Pt. तप्तः,

\* The causative cannot have short a, and though both Westergaard and Boehtlingk-Roth give the short a, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेपिवान्, Ger. तप्ता, Adj. तप्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥  
Pass. तप्यते, Caus. तापयति, Des. तितप्सति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pân. I. 3, 27); उन्नपते, वितपते it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तप्यः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्तः; अन्ववातप्त पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

### 29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pân. VII. 3, 75, 76): चम् cham, if preceded by आ ā, to rinse, आचामति āchāmati; शिष् shithiv, to spit, शीवति shīhvati (see No. 35); क्रम् kram, to stride, क्रामति krāmati (see No. 30); क्लम् klam, to tire, क्लामति klāmati. गुह guh, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pân. VI. 4, 89.)

P. चमति, but after the prep. आ, आचामति ॥ Pf. I. चचाम (ā), 2. चेमिच &c., I A. अचमोत् (§ 348\*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमितव्यः, चाम्यः (Pân. III. 1, 126) ॥ Caus. चामयति (§ 462).

### 30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशु bhrās, to shine, भ्राशृ bhrāś, to shine, भ्रमु bhram, to roam, क्लमु klam, to fail, तसो tras, to tremble, दुद् druṭ, to cut, लप् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pân. III. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. चक्राम, I A. अक्रमोत् (§ 348\*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pân. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रान्तः, Perf. चक्रण्वान्, Ger. क्रान्त्वा (ā) or क्रमित्वा (§ 429), Adj. क्रमितव्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चक्रम्यते, चक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Sam verbs (Pân. VII. 3, 74); and in Pân. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु इयम्यपि दीधेः क्राम्यतीति । The Śārasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शमादीनां दीधेर्भवति यकारे परे । and enumerating as शमादि, शम्दम् अम्धम् अम्क्रमद्. But क्रम् is not a Samādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhāturūpadārśa gives क्रम्यति, Rājārāmasāstri supports क्राम्यति.

### 31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pân. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (ā), 2. ययंथ or येमिथ, 9. येयुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, यम्य or ययत्, Adj.

यंत्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऌ), (§ 461), II A. सययिमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. सा, if it is either intransitive, सायच्छते तर्हः the tree spreads, or governs as its object a member of the agent's body; सायच्छते पाणिं he puts forth his hand. Likewise with the prep. सा, सं, उद्, if it is used reflectively; संयच्छते द्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त Râma married Sitâ: here the Aor. may also be उपायत; like उदायत he divulged another's faults. (§ 356.)

### 32. नम् nam, to bow, (शम्.)

P. नमति ॥ Pf. 1. ननाम (ऌ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. सनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

### 33. गम् gam, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऌ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जगिमव (§ 328, 3), 5. जगमयुः &c., II A. स्रगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जगिमान् or जगन्वान्, Ger. गत्वा, गम्य or गत्य, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. सज्जीगमत्, Des. जगिमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. सा, may follow the Âtm., if it means to have patience; सागमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

### 34. फल् phal, to burst, (त्रिफला.)

P. फलति ॥ Pf. 1. पफाल (ऌ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. सफालीत् (§ 348\*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलिन्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. सपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुलि. (Pân. VII. 4, 87-89.)

### 35. श्विश् shthiv, to spit, (श्वि.)

P. श्वीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. सष्टेवीत्, F. श्वेविष्यति ॥ Pt. श्वूतः ॥ Pass. श्वीव्यते (§ 143), Caus. श्वेवयति, Des. तिष्ठीविषति or तुष्टयूषति (Pân. VII. 2, 49), Int. तेष्टीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

### 36. जि ji, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऌ), 2. जिगेथ or जिगमिथ, 3. जिगाय, 4. जिगियथ, 5. जिगययुः, 6. जिगयतुः, 7. जिगियम, 8. जिग्य, 9. जिग्युः, I A. सज्जैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिमान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जितः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. सज्जयि, Caus. जाययति, Aor. सज्जीजपत्, Des. जिगोषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in **ज्या** to wither (**जिनानि**), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. **ज्या** forms its reduplicated perfect **जिन्यौ**.

37. **अक्ष्** *aksh*, to obtain, (**अक्ष्**.)

**अक्ष्** *aksh* follows also the Su class, **अक्षणीति** *akshṇoti* &c.

P. **अक्षति** || Pf. 1. **आनक्ष**, 2. **आनक्षिष** or **आनक्ष**, 3. **आनक्ष**, 4. **आनक्षिष** or **आनक्ष**, 5. **आनक्षयुः**, 6. **आनक्षतुः**, 7. **आनक्षिम** or **आनक्ष**, 8. **आनक्ष**, 9. **आनक्षुः**, I A. 1. **आक्षिषं** or **आक्ष**, 2. **आक्षीः**, 3. **आक्षीत्**, 4. **आक्षिष्व** or **आक्ष**, 5. **आक्षिष्टं** or **आक्ष**, 6. **आक्षिष्टां** or **आक्षां**, 7. **आक्षिष्व** or **आक्ष**, 8. **आक्षिष्ट** or **आक्ष**, 9. **आक्षिषुः** or **आक्षुः**, F. **अक्षिष्यति** or **अक्ष्यति**, P. F. **अक्षिता** or **अक्षा** || Pt. **अक्षः**, Ger. **अष्टा** or **अक्षिता** || Pass. **अक्ष्यते**, Caus. **अक्षयति**, Aor. **आक्षिषत्**, Des. **आक्षिष्यति** (§ 476).

**तक्ष्**, to hew, follows **अक्ष्** throughout, also in the optional forms of the Su class.

38. **कृष्** *krish*, to drag along, to furrow.

P. **कर्षति** || Pf. 1. **चकर्ष**, 2. **चकर्षिष**, 3. **चकर्ष**, 4. **चकर्षिष** (§ 335, 3), I A. 1. **चकार्षी**, 2. **चकार्षीः**, 3. **चकार्षीत्**, 4. **चकार्ष**, 5. **चकार्ष**, 6. **चकार्ष**, 7. **चकार्ष**, 8. **चकार्ष**, 9. **चकार्षुः**; or **चक्राक्षं** &c., or I A. 4. **चकर्षं** &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. <b>चकर्षि</b> ,	2. <b>चकर्षाः</b> ,	3. <b>चकर्ष</b> ,
I A. 4. 1. id.	2. <b>चकर्षयाः</b> ,	3. <b>चकर्षत</b> ,
I A. 2. 4. <b>चकर्षहि</b> ,	5. <b>चकर्षायां</b> ,	6. <b>चकर्षातां</b> ,
I A. 4. 4. <b>चकर्षावहि</b> ,	5. id.	6. id.
I A. 2. 7. <b>चकर्षहि</b> ,	8. <b>चकर्षुः</b> ,	9. <b>चकर्षत</b> ,
I A. 4. 7. <b>चकर्षामहि</b> ,	8. <b>चकर्षध्वं</b> ,	9. <b>चकर्षन्त</b> .

F. **क्रक्षति** or **कर्षति**, P. F. **क्रष्टा** or **कर्ष्टा** || Pt. **कृष्टः**, Ger. **कृष्टा** || Pass. **कृष्यते**, Caus. **कर्षयति**, Aor. **अचकर्षत्** or **अचोर्कृषत्**, Des. **चिकृषति**, Int. **चरोकृष्यते**, **चरोकर्ष्टि** or **चरोक्रष्टि**.

The peculiar Guṇa and Vṛiddhi of **क्ष्**, viz. **र** and **य**, instead of **अर्** and **आर्**, take place necessarily in **सृक्ष्**, to emit, and **दृक्ष्**, to see (Pāṇ. vi. 1, 58); **क्षष्टा**, **दृष्टा**, **क्षष्टाक्षीत्**, and **सद्राक्षीत्**: optionally in verbs with penultimate **क्ष्**, which reject intermediate **इ** (Pāṇ. vi. 1, 59); **तृप्** to rejoice, **तप्ता** or **तप्ता**, Aor. **अताप्सीत्**, **अताप्सीत्** or **अतृपत्**.

39. **रुष्** *rush*, to kill.

P. **रोषति** || Pf. 1. **रुरोष**, 2. **रुरोषिष**, 9. **रुरुषुः**, I A. **रुरोषीत्**, F. **रोषिष्यति**, P. F. **रोष्टा** or **रोषिता** (§ 337, II. 1).

40. **उष्** *ush*, to burn.

P. **ओषति**, I. **ओषीत्** || Pf. 1. **ओषांचकार** or **उवोष** (§ 326), 2. **उवोषिष**, 3. **उवोष**, 4. **ओषिष** &c., I A. **ओषीत्**, F. **ओषिष्यति**, P. F. **ओषिता**, B. **उषात्** || Pt. **उषितः** or **ओषितः** (§ 425) || Des. **ओषिष्यति**.

41. **मिह्** *mih*, to sprinkle.

P. **मेहति** || Pf. 1. **मिमेह**, 2. **मिमेहिष**, I A. **अमिहत्** (§ 360), F. **मेह्यति**, P. F. **मेढा** ||



Pt. नीदः, Perf. नीदून् (निमिहून्), Ger. नीदा ॥ Caus. मेहयति, अमीमिहत्, Des. निमिहति, Int. मेमिहते, मेमेदि, (मेमिदि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. १. ददाह (द्), २. देहिय or ददग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दक्षात्, I A. १. अधाक्षं, २. अधाक्षीः, ३. अधाक्षीत्, ४. अधाक्ष, ५. अदाग्धं, ६. अदाग्धां, ७. अधाक्ष, ८. अदाग्ध, ९. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधक्षति, Int. दंदसते, दंदग्ध.

43. ग्ले *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लयेत् ॥ Pf. १. जग्लौ (§ 329), २. जग्लिष or जग्लाय, ३. जग्लौ, ४. जग्लिष, ५. जग्लयुः, ६. जग्लुः, ७. जग्लिम, ८. जग्ल, ९. जग्लुः, I A. १. अग्लासिषं (§ 357), २. अग्लासीः, ३. अग्लासीत्, ४. अग्लासिष्व, ५. अग्लासिष्टं, ६. अग्लासिष्टां, ७. अग्लासिष्व, ८. अग्लासिष्ट, ९. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लान्वा, °ग्लाय, Adj. ग्लान्तव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लायति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्ले in the Bened. ॥ Pt. गीतः, Ger. गोन्वा, °गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shlyai*, to sound, to gather; also स्तै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तष्यौ, I A. अश्यासीत्, F. श्यास्यति, P. F. श्याता, B. श्यायात् or श्येयात् ॥ Pt. स्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुष्वेष्वक्छिषां सन्निषेधः । A marginal note says, सुभ्रातुष्वेष्वक्छिषां त्रीनामित्याधुनिकग्रन्थे प्रक्रियाकौतुह्यादौ सुभ्रातुष्वेष्वक्छिषामिति ह्ये शब्दसंघातयोरिति पठ्यते । तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनाय्दमंजरीकारादिभिरस्मृष्टत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392\*); it takes the first aorist (3rd form), and does not substitute दै or दैप् for दा *dā*.

P. दायति ॥ Pf. ददौ, I A. १. अदासिषं, २. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dhd*.

P. धयति ॥ Pf. १. दधौ, २. दधिष or दधाष, ३. दधौ, ४. दधिष, ५. दधयुः, ६. दधुः, ७. दधिम, ८. दध, ९. दधुः. It admits I A. ३. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिधं,	2. अधासीः,	9. अधासिपुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदोधपत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

#### 48. दृश् *driś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रुष्ट (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्ट, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (§ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रक्ष्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदोदृशत् or अददर्शत्, Des. दिदृक्षते (Ātm.), Int. दरोदृश्यते, ददर्शि.

दृश् and मृन् take र and रा, instead of अर and आर, as their Guṇa and Vriddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च् forms च्छति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सीदति; पा, पिबति; घ्रा, जिघ्रति; ध्मा, धमति; स्था, तिष्ठति; स्ना, मनति; दा, यच्छति.

#### 49. च् *ri*, to go.

P. च्छति (उपाह्वेति, § 44), I. आह्वेत् ॥ Pf. 1. आर, 2. आरिष (§ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्य, 2. आर्यीः, 3. आर्यीत्, 9. आर्युः; the Second Aor. आरं is generally referred to the च् of the Hu class, इयति; F. अरिष्यति (§ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (§ 390) ॥ Pt. च्यतः or च्युः, Ger. च्यत्वा, °च्यत् ॥ Pass. अयेते, Caus. अर्षयति, Des. अरिष्यति, Int. अरायेते, अरति, अरियति, अररोति, अरियरोति (exceptional intensive, § 479, with the sense of moving tortuously).

#### 50. सृ *sri*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ā), 2. ससर्ष (§ 335, 3), 3. ससार, 4. ससृव, 5. ससृयुः, 6. ससृतुः, 7. ससृम, 8. सस्र, 9. ससृः, I A. 1. असर्ष, 2. असर्षीः, 3. असर्षीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसर्षति, Int. सेसीयते, ससर्षति (§ 490).

#### 51. शद् *sad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशद् (ā), 2. शशत्प or शेदिष,

9. शेदुः, II A. अशदत्, F. शत्स्यति, P. F. शत्ता, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशत्ति.

52. सद् *sad*, to perish, (षट्.)

P. सीदति (निषीदति) ॥ Pf. 1. ससाद (*ā*), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सत्स्यति, P. F. सत्ता, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असीपदत्, Des. सिपत्सति, Int. सासद्यते, सासन्ति.

53. पा *pd*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीप्यत् (Pân. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. ग्रा *ghrd*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिथ or जघ्राथ, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392+) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmd*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (घा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्याति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtmn.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. छा *mnā*, to study.

P. मनति ॥ Pf. 1. मस्रौ, 2. मस्रिथ or मस्राथ, 9. मस्रुः, I A. अस्त्रासीत्, B. स्त्रायात् or स्त्रेयात् ॥ Pt. स्त्रातः ॥ Pass. स्त्रायते, Caus. स्त्रापयति, Aor. अमिस्त्रपत्, Des. मिस्त्रासति, Int. मास्त्रायते, मास्त्राति.

58. दा *dā*, to give, (दाण.)

P. यच्छति\* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (sec No. 200, Pân. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hvri*, to bend.

P. कूरति ॥ Pf. 1. कृह्वार (*ā*), 2. कृह्वेथ (§ 335), 3. कृह्वार, 4. कृह्विथ (§ 330, 334),

\* After the preposition सं it may be used in the Âtmanepada.

9. जहृः, I A. अह्रापीत्, 9. अह्रापुः, F. हरिष्यति (§ 338), P. F. हृता, B. ह्रयात् (§ 390) || Pt. कृतः, Ger. हृत्वा, हृत्य, Adj. हर्तव्यः, हरणीयः, ह्राये || Pass. ह्रयेते, Caus. हारयति, Des. जुहूर्धति, Int. जाह्रयेते, जरोहर्ति.

60. स्कंद *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pân. VIII. 3, 73, 74) || Pf. 1. चस्कंद, 2. चस्कंदिष or चस्कंदिष, 9. चस्कंदुः or चस्कृः (see मंष्ट, No. 5), I A. अस्कांस्तीत्, 6. अस्कांवा, 9. अस्कांस्तुः; or II A. अस्कंद, F. स्कंस्यति, P. F. स्कंत्वा, B. स्कंधात् (§ 345,<sup>10</sup>) || Pt. स्कनः (§ 103, 6), Ger. स्कंत्वा (§ 438) || Pass. स्कन्धते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कन्धते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति || Pf. 1. ततार (ā), 2. तेरिष, 3. ततार, 4. तेरिष, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यात्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीष्टि or अतरिष्ट or अतरीष्ट, F. तरिष्यते (ī), B. तरिषीष्ट or तीर्यीष्ट || Pt. तीर्यः, Ger. तीर्या, तीर्ये || Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तितरीर्यति, Int. तेतीर्यते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *dañś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pân. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,<sup>10</sup>) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु || Pf. 1. रंज, 2. रंजिष or रंक्ष, 3. रंज, 4. रंजिष, 9. रंजुः, I A. अरंक्षीत्, F. रंक्ष्यति, P. F. रंक्त्वा, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिषे, I A. 3. अरंक्त्वा, 9. अरंक्षत् || Pt. रक्त्वा, Ger. रंक्त्वा or रंक्त्वा (Pân. VI. 4, 31, § 438) || Pass. रज्यते (Pân. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अरंरंजत्, Des. रिरंक्षति, Int. राज्यते, रारंक्त्वा.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्स्यति, P. F. चिकित्सा.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), मोमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतुः)

P. पतति (प्रणिपतति) ॥ Pf. 1. पपात, 9. पेतुः, II A. अपतं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (*â*), 2. उवसिष or उवस्य, 3. उवास, 4. ऊविव, 5. ऊवयुः, 6. ऊवतुः, 7. ऊविम, 8. ऊप, 9. ऊपुः, I A. 1. अवात्सं (§ 132), 2. अवात्सीः, 3. अवात्सीत्, 6. अवात्सां (§ 351), F. वत्सति, P. F. वत्सा, B. उवात् ॥ Pt. उपितः, Ger. उपित्वा, उव्य ॥ Pass. उव्ये, Aor. अवासि, Caus. वासयति, Aor. अवोवसत्, Des. विवत्सति, Int. वावस्यते, वावत्सि.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (*â*), 2. उवदिष, 9. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवोवदत्, Des. विवदिषति, Int. वावद्यते, वावत्सि.

67. श्वि *švi*, to swell, (टुक्षोश्चि.)

P. श्वयति ॥ Pf. 1. शुशाव (*â*) or शिश्वाय (*â*), 2. शुशविष or शिश्विषिष, 3. शुशाव or शिश्वाय, 4. शुशुविष or शिश्विषिष, 5. शुशुवयुः or शिश्विययुः, 9. शुशुवुः or शिश्वियुः, I A. अश्वयीत्, II A. अश्वत् or अशिश्वियत् and अशूशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्विषति, Int. शोश्वीयते or शोशूयते.

## II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. एधत, O. एधेत, I. एधतां ॥ Pf. एधामास\*, F. एधिष्यते, C. रेधिष्यत, P. F. एधिता, I A. 1. रेधिषि, 2. रेधिषाः, 3. रेधिष्ठ, 4. रेधिष्वहि, 5. रेधिषायां, 6. रेधिषातां, 7. रेधिष्वहि, 8. रेधिद्वं or ॐ, 9. रेधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. रेधि, Caus. Pres. एधयति, ०ते, Perf. एधयामास, F. एधयिष्यति, ०ते, Cond. रेधयिष्यत्, ०त, P. F. एधयिता, II A. रेधिधत्, ०त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *iksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐक्षित्, Des. ईचिषिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिदे (Pân. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादत्सि.

\* आस and बभूव are used in the Parasmaipada, अक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.

71. घृष्क *shvashk*, to go.

P. घृष्कते, I. अघृष्कते ॥ Pf. घृष्कते, I A. अघृष्कते, F. घृष्कयते, P. F. घृष्कता, B. घृष्कषीष्ट.

Note—The initial घृ is not liable to become सृ. (See No 45; Pân. VI. 1, 64, 1. Colebrooke, p. 219.)

72. चृञ् *rij*, to go, to gain, &c.

P. चृञ्ते, I. अचृञ्ते ॥ Pf. चानृजे, I A. अचिष्ट, F. अचिष्यते, P. F. अचिंता, B. अचिंषीष्ट ॥ Pass. चृञ्यते (प्रार्ज्यते), Caus. अचिंयति, Aor. अचिंजत्, Des. अचिंजिष्यते.

73. स्वंज् *svañj*, to embrace.

दंश् *danś*, संज् *sañj*, स्वंज् *svañj* drop their nasal in the special tenses (Pân. VI. 4, 25). See No. 62.

P. स्वजते, I. अस्वजते ॥ Pf. सस्वजे or सस्वजे (Pân. I. 2, 6, vârt.), I A. I. अस्वङ्क्षि, 2. अस्वङ्क्षाः, 3. अस्वङ्क, 4. अस्वङ्क्षहि, 5. अस्वङ्क्षायां, 6. अस्वङ्क्षातां, 7. अस्वङ्क्षहि, 8. अस्वङ्क्ष्वं, 9. अस्वङ्क्षत, F. स्वंज्यते, B. स्वंजिष्ट ॥ Pass. स्वज्यते, Caus. स्वंजयति, Des. सिस्वङ्क्षते, Int. सास्वङ्क्षते, सास्वङ्क्षि.

74. तप् *trap*, to be ashamed, (तूप्.)

P. तपते, I. अतपत ॥ Pf. 3. त्रेपे (Pân. VI. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. 1. अतपिषि or अतपिषि, 2. अतपिष्ठाः or अतपिष्ठाः, 3. अतपिष्ट or अतपिष्ट, F. तपिष्यते or तपिष्यते, B. तपिषीष्ट or तपिषीष्ट.

75. तिज् *tij*, to forbear.

P. तितिष्यते ॥ Pf. तितिष्ठां चक्रे, I A. अतितिष्यते, F. तितिष्यते, B. तितिष्यीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pan*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायचक्रे or पेणे (without ञ्). Thus likewise Aor. अपणायिष्ट or अपणायिष्ट, F. पणायिष्यते or पणायिष्यते, B. पणायिषीष्ट or पणायिषीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणयते, Int. पंपणयते.

Note—This verb (see No. 26) takes ञ्, but, as it is mentioned by Pânini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take ञ्, unless it means to praise. It is likewise argued that पण्, if it takes ञ्, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix ञ् may be kept in the general tenses. (Pân. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयाचक्रे or चकमे, I A. अचिकमत or (without ञ्) अचिकमत (Pân. III. 1, 48, vârt.), F. कमिष्यते or कामयिष्यते, B. कमिषीष्ट or कामयिषीष्ट ॥ Pass. कम्यते (अं), Aor. अकामि (Pân. VII. 3, 34, vârt.), Caus. कामयति, Dcs. चिकमिषते or चिकमयिषते, Int. चंकम्यते.

Note—This verb in the special tenses takes ञ्, like a verb of the Chur class, and Vridhhi (Pân. III. 1, 30). In the general tenses ञ् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. आयिषि, 2. आयिष्ठाः, 3. आयिष्ट, 4. आयिष्वहि, 5. आयिषायां, 6. आयिषातां, 7. आयिष्वहि, 8. आयिष्वं or ०द्वं, 9. आयिषत्, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहांचक्रे, I A. रेहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. रेजिहत्, Des. ईजिहिषते.

80. काश् *kds*, to shine, (काशृ.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. सकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाशयते, चाकाहि.

81. कास् *kds*, to cough, (काशृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372\*).

82. सिव् *siv*, to serve, (सेवृ.)

P. सेवते (परिषेवते) ॥ Pf. सिषेवे, I A. ससेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेव्यते.

83. गा *gā*, to go, (गाइ.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजोगयत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरुविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दक्षः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तते, Int. देदीयते.

Note—It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युयते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वर्त् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्स्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्त or अववर्तत् (Pāṇ. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्ते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृध्, वृध्, स्यंद, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to कृप्, see Pāṇ. VII. 2, 60, and I. 3, 93.

88. स्यंद *syand*, to sprinkle or drop, (स्यंद्.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंस्ते, 4. सस्यंदिवहे or सस्यंदहे, I A. 3. अस्यंदिष्ट, 6. अस्यंदिषातां; or अस्यंन्त (6. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्; Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंस्ते or सिस्यंत्सति.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते ॥ Pf. चकृप्ते, I A. 3. अकल्पिष्ट or अकृम, 6. अकृप्सातां, 9. अकृप्सत, or II Aor. Par. अकृपत्, F. कल्पिष्यते or कल्प्यते or कल्प्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or कृप्सीष्ट ॥ Pt. कृमः ॥ Caus. कल्पयति, Des. चिकल्पिषते or चिकृप्सति, Int. चलीकृप्यते or चलिक्ल्पते or चल्कल्प्यते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pāṇ. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (अँ), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रन्त्य or °रत्वा ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरन्त्यते, रंरंसीति.

92. त्वर् *tvar*, to hurry, (त्वित्रा.)

The verbs ज्वर् *jvar*, त्वर् *toar*, स्त्रिष् *sir*, अष् *av*, मष् *ma*, substitute जूर् *júr*, तूर् *túr*, सू *súd*, ऊ *ú*, मू *mú* (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *júrṇah*, तूर्णः *túrṇah*, मूर्तः *múṭah*, उतः *úṭah*, मूतः *múṭah*.

P. त्वरते ॥ Pf. तत्वरि, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्धं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375+), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (सह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असोषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासद्यते, सासोढि.

Note—सह् and वह् change स into ओ when स would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. VI. 3, 112.

### III. Parasmaipada and Ātmanepada Verbs.

94. राज् *rāj*, to shine, (राज्.)

P. राजति, णे ॥ Pf. रराज, रराजे or रेजे (Pāṇ. VI. 4, 125), I A. अराजीत्, अराजिष्ट,



F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिरराजिषति, °ते, Int. रारराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति \* ॥ Pf. 3. चखान, 6. चख्नुः, 9. चखुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अखीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ हृ *hri*, to take, (हृन्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्षे, 9. जहुः, I A. अहाषीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिह्रीषति, °ते, Int. जेह्रीयते, जर्हेति &c.

97. गुह् *guh*, to hide, (गूह्.)

गुह् *guh* takes अ *a* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष or जुगोढ, 3. जुगूह, 4. जुगूहिष, 5. जुगूहयुः &c., Âtm. 1. जुगूहे, 2. जुगूषे or जुगूहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोक्ष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगूहत्, Des. जुघुषति (§ 470), Int. जोगूह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिन्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष, 3. शिश्राय, 4. शिश्रियिष, 5. शिश्रिययुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयत् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिष, 5. ईजिषुः, 6. ईजनुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाजं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष, 5. अयाष्टं, 6. अयाष्टां, 7. अयाक्ष्म, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयक्षहि, 5. अयक्षायां, 6. अयक्षातां, 7. अयक्षहि, 8. अयड्दं (not अयग्धं), 9. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. यजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिष or उवप्य, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्न, F. वप्स्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्पते.

\* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (*â*), 2. उवहिष or उवोढ, 3. उवाह, 4. ऊहिष, 5. ऊहयुः, 6. ऊहयुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. सवाक्षं, 2. सवाक्षीः, 3. सवाक्षीत्, 4. सवाक्ष, 5. सवोढं, 6. सवोढां, 7. सवाक्ष, 8. सवोढ, 9. सवाक्षुः, I Aor. Âtm. 1. सवक्षि, 2. सवोढाः, 3. सवोढ, 4. सवक्षहि, 5. सवक्षायां, 6. सवक्षातां, 7. सवक्षहि, 8. सवोदं, 9. सवक्षत, F. वक्षति, P. F. वोढा, B. उक्षात् ॥ Pt. ऊढः, Adj. वाक्षः ॥ Pass. उक्षते, Caus. वाहयति, Aor. सवीवहत्, Des. विवक्षति, Int. वावक्षते, वावोढि.

102. वे *ve*, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊवतुः, 9. ऊवुः (§ 311), I A. 1. सवासिपं, 2. सवासीः, 3. सवासीत्, Âtm. सवाल, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासोष्ट ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे *hve*, to emulate, to call, (ह्वेम्.)

P. ह्वयति ॥ Pf. 1. जुहाव (*â*), 2. जुहविष or जुहोष, 3. जुहाव, 4. जुहुविष, II A. सङ्गत् (§ 363), Âtm. सङ्गत्, or I A. सङ्गाल, F. ह्वायति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. सङ्गायि, Caus. ह्वाययति, Aor. सङ्गहवत् (§ 371), Des. जुहूयति, Int. जोहूयते, जोहोति.

### *Tud Class (Tudâdi, VI Class).*

#### I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति ॥ Pf. तुतोद्, F. तोत्सति, P. F. तोत्ता, I A. सतौत्सीत्, Âtm. अतुत्त ॥ Pt. तुत्तः, Ger. तुत्ता ॥ Pass. तुद्यते, Caus. तोदयति, Aor. सतूतुद्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

105. भ्रज् *bhraj*, to fry, (भ्रस्ज.)

भ्रज् *bhraj* takes Samprasârâṇa before weakening terminations, the same as ग्रह *grah*, ज्या *jyâ*, वय् *vay*, व्यध् *vyadh*, वञ् *vaś*, व्यच् *vyach*, व्रश् *vraśch*, प्रश् *prachh* (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृज्जति ॥ Pf. 1. वभ्रज्ज, 2. वभ्रज्जिष or वभ्रष्ट, 9. वभ्रजुः (Pân. i. 2, 5), or वभ्रज्जि &c. (Pân. vi. 4, 47), I A. सभ्राक्षीत् or सभ्राक्षीत्, Âtm. सभ्रष्ट or सभ्रष्ट, F. भ्रज्जति or भ्रज्जति, P. F. भ्रष्टा or भ्रष्टा, B. भृज्यात्, Âtm. भ्रष्टीष्ट or भ्रष्टीष्ट ॥ Pt. भृष्टः ॥ Pass. भृज्यते, Caus. भ्रज्जयति, Aor. सवभ्रज्जत् or सवभ्रज्जत्, Des. विभ्रज्जति or विभ्रज्जति, Int. चरीभृज्यते.

106. कृष् *kṛish*, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. कर्षे, I A. सक्राक्षीत् or सक्राक्षीत्, Âtm. सकृषत् or सकृष्ट, F. कर्षति or कर्षति, P. F. कर्षा or कर्षा, B. कृष्यात्, Âtm. कृषीष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. सक्कर्षत् or सक्कर्षत्, Des. चिकृषति, Int. चरीकृष्यते.

107. मुञ् मुञ् *much*, to loosen, (मुञ्.)

Certain verbs beginning with मुञ् *much* take a nasal in the special tenses. They are, मुञ् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिञ् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिञ् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. समुचत्, Âtm. समुक्त (§ 367), Des. मुमुञ्चति or मोञ्चते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिप्त (§ 367).

## II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृन्ति (see No. 107) ॥ Pf. चकते, I A. अकतीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृयात् ॥ Pt. कृत्तः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्तेत् or अचकृत्, Des. चिर्कर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुद् *kuḥ*, to be crooked, to bend.

Certain verbs beginning with कुद् *kuḥ* (Dhātupāṭha 28, 73-108) do not admit of Guṇa or Viddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश् वृश् *vraśch*, to cut, (सोवृश्.)

P. वृश्चति (see No. 105) ॥ Pf. 1. ववृश्, 2. ववृश्चिष or ववृश्, I A. अवृश्चीत् or अवावृश्चीत् (§ 337, I. 2), F. वृश्चिष्यति or वृश्च्यति, B. वृष्मात् ॥ Pt. वृक्चः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. अकार, 6. अकरतुः, 9. अकरः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्यः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कारः प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्किरते he drops (Pāṇ. VI. 1, 142).

114. स्पर्श *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्पाशीत् or अस्पाशीत् or अस्पृक्षत्, F. स्पृक्ष्यति or स्पृक्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रच्छ *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रश्, 9. पप्रच्छुः (§ 328), I A. अप्राश्चीत्, F. प्रक्ष्यति, B. पृच्छ्यात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छ्यते.

116. *सृज् srij*, to let off.

P. सृजति ॥ Pf. 1. ससर्ज, 2. ससर्जिथ or सस्रष्ट (see No. 48), I A. सस्राशीत्, F. सस्रस्यति ॥ Pt. सृष्टः.

117. *मज्ज majj*, to sink, (मस्जो.)

मज्ज *majj* and नज् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंक्थ, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षां, 9. अमांक्षुः, F. मंक्ष्यति, P. F. मंक्ता ॥ Pt. मग्नः, Ger. मंक्ता or मक्ता (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्ति.

118. *इष् ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषिषुः, 6. ईषितुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. ऐषिष्यति, P. F. ऐषा or ऐषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or ऐषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. ऐषयति, Aor. ऐषिष्यत्, Des. ऐषिषिष्यति.

### III. Âtmanepada Verbs.

119. *मृमृ mri*, to die, (मृश्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. 1. 3, 61.)

P. म्रियते\*, I. अम्रियत्, O. म्रियेत्, I. म्रिये ॥ Pf. 1. ममार, 2. ममथे, 3. ममार, 4. ममिव, 5. ममिषुः, I A. 1. अमृमि, 2. अमृमाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृपीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेमृषीयते.

120. *दृद् dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत्, F. दरिष्यते, P. F. दतौ, B. दृपीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

### Div Class (Divâdi, IV Class).

#### I. Parasmaipada Verbs.

121. *दिव् div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेष, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् ॥ Pt. द्युनः or द्युतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति; Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीष्यते.

122. *नृत् नrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त्त, 9. ननृदुः, I A. अनर्त्तौ, F. नर्त्तिष्यति or नर्त्सीति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्त्तयति, Aor. अननर्त्तत् or अननीनृत्तत्, Des. निनर्त्तिषति or निनृत्तसति.

\* Final षु is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the ष of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि again becomes रिष्य, according to Pāṇ. VI. 4, 77.

123. जृ *jṛi*, to grow old, (जृष्.)

P. जीर्यति \* ॥ Pf. 3. जजार, 9. जजरुः (Guṇa, § 330) or जेरुः (§ 328, 2), I A. अनारोत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्यः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्यति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in चो *o* drop चो *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यस्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्प, 2. ततर्पिष or ततर्प्य or तत्रप्प, 3. ततर्प, 4. ततृपिष or ततृप्प, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अतर्पाप्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or त्रप्स्यति, P. F. तर्पिता, तर्मा or त्रमा, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतृपत् or अतर्पत्, Des. तितृप्यति or तितर्पिषति, Int. तृप्यते.

128. मुह् *muh*, to be foolish.

P. मुक्षति ॥ Pf. 1. मुमोह, 2. मुमोहिष or मुमोग्ध or मुमोड, II A. अमुहत् (§ 367, पुषादि)†, F. मोक्ष्यति or मोहिष्यति, P. F. मोग्धा or मोडा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुक्षते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिषति or मुमुहिषति, Int. मोमुक्षते, मोमोग्धि or मोमोदि.

\* Final च्, changed to इ, and lengthened before य.

† The Sārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोक्षीत् (§ 337, I. 3, र्पादि) or अमुक्षत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (नश्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. शिष्यति or नश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नष्टा (§ 438).

130. शम् *śam*, to cease, (शम्.)

light Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मदम् *mad*, lengthen their vowel in the special tenses. (Pāṇ. vii. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेषुः, II A. अशामत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांता or शमित्वा ॥ Pass. शाम्यते, Caus. शामयति (§ 462) he quiets, but शामयते or ऽति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिदिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. vii. 3, 82.)

P. मेद्यति ॥ Pt. मित्तः wet, or मेदित्तः (§ 333, D. 2\*).

## II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. vii. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिह or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीह ॥ Pt. जातः, Caus. जनयति, Des. निजनिषते, Int. जानायते or जंजयते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपदि (§ 412), 6. अपत्सातां, 9. अपत्सत, F. पत्सते, P. F. पत्ता, B. पत्सीह ॥ Pt. पन्नः ॥ Caus. पादयति, Aor. अपोपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुद्धाः, 3. अबुद्ध or अबोधि, 4. अभुत्सहि, 5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अबुद्धं, 9. अभुत्सत, F. भोत्सते, P. F. बोद्धा, B. भुत्सीह ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. vi. p. 104), Int. बोबुध्यते.

## III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (नह्.)

P. नस्यति or ऽते ॥ Pf. 1. ननाह, 2. ननद्ध (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अननाहं, 2. अननाहीः, 3. अननाहीत्, 4. अननाह, 5. अननाहं, 6. अननाहं, 7. अननाह, 9. अननाहुः, Âtm. 1. अननाह, 2. अननाहं, 3. अननह, 4. अननाहहि, 5. अननाहायां, 6. अननाहातां, 7. अननाहहि, 8. अननहं, 9. अननाह, F. नस्यति, P. F. नद्धा ॥ Pt. नद्धः, Ger. नद्धा, ऽनस ॥ Pass. नस्यते, Aor. अननाहि, Caus. नाहयति, Des. निनस्यते, Int. नानस्यते.

*Chur Class (Churādi, X Class).*

## Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांश्कार, I A. अचूचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोरयात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चययति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चयात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (§ 377).

*Su Class (Svādi, V Class).*

## I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुञ्.)

P. सुनोति, I. 2. सुनु (§ 321 \*) ॥ Pf. सुपाव, Âtm. सुपुवे, I A. असावीत् (§ 332, 4); the Sârasvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P. F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. सोषूषते.

Note—The उ of नु may be dropt before terminations beginning with ष् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुषः and सुन्वः, सुनुमः and सुन्मः, असुनुष and असुन्व, असुनुम and असुन्म; and Âtm. सुनुषहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुषहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिय or चिकयिय, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचेयीत्, Âtm. अचेष्ट, F. चेयति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. कृत् *stri*, to cover, (कृप्.)

P. कृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तापीत्, Âtm. अस्तरिष्ट (not अस्तरीष्ट,

if खादि) or स्रुत (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तरि, B. स्तर्यात्, Âtm. स्तरिष्ये or स्तरिष्ये (§ 332, 5) || Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तरिष्यति, Int. तास्तर्यते.

142. वृ *vri*, to choose, (वृप्.)

P. वृणोति || Pf. 1. ववार (â), 2. ववरिष\*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृषुः, 7. ववृष, 8. ववृष, 9. ववृषुः, I A. अवारीत् (§ 332, 5), Âtm. अवारिष or अवारीष (§ 340) or अवृत् (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिष्ये (not वरीष्ये, Pân. VII. 2, 39) || Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिष्यति, विवरीष्यति or वुवृष्यति, Int. वेव्रीयते.

## II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति || Pf. जिघाय (Pân. VII. 3, 56), I A. अहीयीत्, F. हेष्यति, P. F. हेता, B. हीयात् || Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिघीष्यति, Int. जेघीयते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति || Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शस्यति, P. F. शक्ता || Pt. शक्ता || Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृण्वः || Pf. 1. शृण्राव (â), 2. शृण्रोष (§ 334, 8), 3. शृण्राव, 4. शृणुव, 5. शृणुवपुः, 6. शृणुवदुः, 7. शृणुम, 8. शृणुव, 9. शृणुवुः, I A. अश्रीयीत्, F. श्रोष्यति, P. F. श्रोता, B. श्र्यात् || Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशृण्वत् or अशिण्वत् (§ 475), Des. शृणूयते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् *āp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि || Pf. आप्, Aor. आपत्, F. आप्स्यति, P. F. आप्ता || Pt. आप्तः || Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

## III. Âtmanepada Verbs.

147. अश् *as*, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ते, 4. अश्नुवहे, I. 1. अश्नुवि, 2. अश्नुयाः, 3. अश्नुत, 4. अश्नुवहि, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुमहि, 8. अश्नुध्वं, 9. अश्नुवत, O. अश्नुवीत, I. 1. अश्नुवे, 2. अश्नुध्व, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुवामहे, 8. अश्नुध्वं, 9. अश्नुवतां || Pf. 1. अानशे, 2. अानशिषे or अानधे, I A. 1. अशि, 2. अश्याः,

\* According to Pân. VII. 2, 13, we might form ववरिष; but Pân. VII. 2, 63, would sanction ववरिष. The special restriction, however, of ववरिष to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष as the proper form in ordinary Sanskrit.





4. चकुवहे, 5. चक्रापे, 6. चक्राते, 7. चकुमहे, 8. चकुदे, 9. चक्रिरे, I A. 1. सकृषि, 2. सकृषाः, 3. सकृत, 4. सकृष्वहि, 5. सकृषायां, 6. सकृषातां, 7. सकृष्वहि, 8. सकृदं, 9. सकृषत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. सकारि, Caus. कारयति, Aor. सजीकरत्, Des. चिकीर्षेति, Int. चेक्रोयते, चर्कति &c., or चर्करीति &c. (§ 490).

### Krī Class (Kryādi, IX Class).

#### I. Parasmaipada and Âtmanepada Verbs.

##### 153. क्री *krī*, to buy, (डुक्रोम्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (*ā*), 2. चिक्रयिष or चिक्रेष, 3. चिक्राय, 4. चिक्रयिष, 5. चिक्रयिषुः, 6. चिक्रयितुः, 7. चिक्रयिम, 8. चिक्रिय, 9. चिक्रियुः, I A. सक्रेषीत्, Âtm. सक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीयति, Int. चेक्रीयते.

##### 154. मी *mī*, to kill, (मीप्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final सा *d* whenever their ई *i* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. मनौ, 2. ममाय or मनिय, 3. मनौ, 4. मिम्यिष, 5. मिम्युः, 6. मिम्यतुः, 7. मिम्यिव, 8. मिम्य, 9. मिम्युः, I A. समासीत् (§ 353), Âtm. समास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मिस्तति (§ 471, 8), Int. मेमीयते.

##### 155. स्तम्ब *stambh*, to support, (स्तम्भु.)

The verbs स्तम्ब *stambh*, स्तुम्ब *stumbh*, स्खम्ब *skambh*, स्कुम्ब *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तम्भाति or स्तम्भोति &c., I. अस्तम्भात्, O. स्तम्भीयात्, I. 1. स्तम्भानि, 2. स्तम्भान\*, 3. स्तम्भानु, 4. स्तम्भाव, 5. स्तम्भीतं, 6. स्तम्भीतां, 7. स्तम्भाम, 8. स्तम्भीत, 9. स्तम्भतु ॥ Pf. तस्तम्ब, I A. अस्तम्भीत् or II A. अस्तम्भत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तम्भ्यात् ॥ Pt. स्तम्भः, Ger. स्तम्भित्वा or स्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तिस्तम्भिष्यति, Int. तास्तम्भ्यते.

##### 156. पू *pū*, to purify, (पूप्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. vii. 3, 80). They stand Dhātupāṭha 31, 12-32. The more important are, लू *lū*, to cut, सू *strī*, to cover, वृ *vṛī*, to choose, धू *dhū*, to shake, पू *pṛī*, to fill, दृ *dṛī*, to tear, जृ *jṛī*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत्, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पवित्रा (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपोपवत्, Des. पुपूषति (पिपविषते belongs to पूङ्, पवते, Bhū class, Pāṇ. vii. 2, 74), Int. पोपूयते.

\* Krī verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.

157. ग्रह् *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.  
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,  
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (â), 2. जग्रहिष, 3. जग्राह, 4. जगृहिष,  
5. जगृहपुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348\*),  
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.  
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्रहि,  
Fut. ग्रहीष्यते or ग्रहिष्यते &c., Caus. ग्राहयति, Des. निषृष्यति, Int. जरीगृह्यते, जाग्रदि  
(not जाग्रदि).

## II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.  
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिष or जिज्याष,  
3. जिज्यौ, 4. जिज्यिष, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as  
participle would be wrong, see Pân. VIII. 2, 44; but it occurs in the sense  
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,  
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,  
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pân. VII. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. ज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,  
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (â),  
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बन्ध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबन्ध, 2. बबन्धिष or बबन्ध or  
बबन्ध, I A. 1. अब्धात्सं, 2. अब्धात्सीः, 3. अब्धात्सीत्, 4. अब्धात्स, 5. अब्धांङ्, 6. अब्धांङ्, 7. अब्धात्स,  
8. अब्धांङ्, 9. अब्धात्सुः, F. भन्स्यति, P. F. बन्धा, B. बध्नात् ॥ Pt. बन्धः, Ger. बद्धा ॥ Pass.  
बध्यते, Caus. बन्धयति, Aor. अबबन्धत्, Des. बिभन्सति, Int. बाबध्यते, बाबन्धि.

## III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृक्.)

P. वृणीते, I. अवृणीत्, O. वृणीयात्, I. वृणीतु ॥ Pf. वन्द्रे, I A. अवरीष्ट or अवरीष्ट or अवृत,  
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥  
Pass. व्रियते, Caus. वरयति (â), Des. विवरिषते or विवरीषते, Int. वेव्रीयते, वर्वीति &c.  
Contracted forms of the Des. and Int., वुवृषेति and वोवृषेते.

*Ad Class (Addādi, II Class).*

## I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अक्षि, 2. अक्षि, 3. अक्षि, 4. अक्षः, 5. अक्षः, 6. अक्षः, 7. अक्षः, 8. अक्षः, 9. अक्षन्ति,  
I. 1. अक्ष्, 2. अक्षः (Pāṇ. VII. 3, 100)\*, 3. अक्षन्, 4. अक्षन्, 5. अक्षन्, 6. अक्षन्, 7. अक्षन्,  
8. अक्षन्, 9. अक्षन्, O. अक्षन्, I. 1. अक्षन्, 2. अक्षन्, 3. अक्षन्, 4. अक्षन्, 5. अक्षन्, 6. अक्षन्,  
7. अक्षन्, 8. अक्षन्, 9. अक्षन् ॥ Pf. 1. अक्ष, 2. अक्षि &c., or substituting घस् ॥, 1. जघास (ā),  
2. जघासि, 3. जघास, 4. जघिष, 5. जघिषुः, 6. जघिषुः, 7. जघिषन्, 8. जघिष, 9. जघिषुः, II A.  
1. अघसं, 2. अघसः, 3. अघसन्, F. अस्यति, P. F. अघा, B. अघात् ॥ Pt. जग्धः ॥, Ger.  
जग्ध्वा, °जग्ध्य (Pāṇ. II. 4, 36) ॥ Pass. अघ्यते, Caus. अघयति, Aor. अघिदन्, Des.  
जिघत्सति.

163. प्सा *psā*, to eat.

P. प्साति, I. 3. प्सात्, 9. प्सात् or प्सुः (§ 322†), O. प्सायात्, I. प्सात् ॥ Pf. प्सौ,  
I A. प्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् ॥ Pass. प्सायते, Caus.  
प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. ममात्, 9. ममात् or ममुः, O. मायात्, I. मात् ॥ Pf. ममौ, I A. ममासीत्,  
F. मास्यति, P. F. माता, B. मेयात् ॥ Pt. मितः, Ger. मित्वा, °माय ॥ Pass. मीयते, Aor.  
ममायि, Caus. मापयति, Aor. ममीपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. यात्, 9. यान् or ययुः, O. यायात्, I. यात् ॥ Pf. ययौ, I A. यायासीत्,  
F. यास्यति, P. F. याता, B. यायात् ॥ Pt. यातः ॥ Pass. याये, Caus. यापयति, Aor.  
यायीपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. 3. ख्यात्, O. ख्यायात्, I. ख्यात् ॥ Pf. ख्यौ, II A. ख्यस्यत्, F. ख्यास्यति,  
P. F. ख्याता, B. ख्यायात् or ख्येयात् ॥ Pt. ख्यातः ॥ Pass. ख्यायते, Aor. अख्यायि, Caus.  
ख्यापयति, Aor. अखिष्यत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ्ज *vaś*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the  
weakening forms generally.

P. 1. वञ्जि, 2. वञ्जि (§ 125, 120), 3. वञ्जि, 4. वञ्जः, 5. वञ्जः, 6. वञ्जः, 7. वञ्जः, 8. वञ्जः,  
9. वञ्जन्ति, I. 1. वञ्जं, 2. वञ्जं, 3. वञ्जं, 4. वञ्जं, 5. वञ्जं, 6. वञ्जं, 7. वञ्जं, 8. वञ्जं,  
9. वञ्जन्, O. वञ्जान्, I. 1. वञ्जानि, 2. वञ्जि, 3. वञ्जु, 4. वञ्जाव, 5. वञ्जं, 6. वञ्जं, 7. वञ्जान्,

\* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to यि  
(Pāṇ. VI. 4, 101); § 321, note 1.

॥ In the tenses where अद् is deficient, घस् is used instead.

॥ This is formed from जङ् to eat, a reduplicated form of घस्. (Pāṇ. II. 4, 36.)

8. उह, 9. उशंतु ॥ Pf. 3. उवाश, 9. उशुः, I A. अवाशीत् (*ā*), F. वशिष्यति, P. F. वशिषा, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिष्यति, Int. वाषश्यते, वाषष्टि.

168. हन् *han*, to kill.

This verb drops its final *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् *ghn* (Pāṇ. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हयः, 9. मंति, I. 1. अहनं, 2. अहन, 3. अहन, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अघ्नन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pāṇ. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (*ā*), (Pāṇ. vii. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जघ्निष, 5. जघ्नयुः, 6. जघ्नतुः, 7. जघ्निम, 8. जघ्न, 9. जघ्नुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °ह्य (*§* 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (*§* 407), Caus. घातयति, Aor. अजोघतत्, Des. जिघांसति, Int. जंघन्यते or जेघ्नीयते (Pāṇ. vii. 4, 30, vārt., he kills), जघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *i* before all terminations of the special tenses beginning with consonants. (Pāṇ. vii. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रवीवः, 5. रुषः or रवीषः, 6. रुतः or रवीतः, 7. रुमः or रवीमः, 8. रुष or रवीष, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रवीयात्, I. 1. र्वाणि, 2. रुहि or रवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रुतं or रवीतं, 6. रुतां or रवीतां, 7. र्वाम, 8. रुत or रवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुरुषति, Int. रोरुयते.

Note—The Sārasvatī gives अरौवीत्, रोष्यति, and रोता; but see *§* 332, 4. It likewise extends the use of ई *i* to नु to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. I. आयानि, 2. इहि, 3. इहु, 4. अयाव, 5. इतं, 6. इतां, 7. आयाम, 8. इत, 9. यंतु ॥ Pf. I. इयाय (â), 2. इययिष or इयेष, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. I. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (§ 368), F. एष्यति, P. F. एता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत्य ॥ Pass. ईयते, Aor. अगामि (§ 404), Caus. गमयति (Pân. II. 4, 46), Des. जिगमिषति (Pân. II. 4, 47). But see § 463, II. I, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. I. वेत्ति, 2. वेत्ति, 3. वेत्ति, 4. विद्धः, 5. वित्यः, 6. वित्तः, 7. वित्तः, 8. वित्य, 9. विदंति, I. I. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (§ 132\*), 4. अविद्ध, 5. अविहं, 6. अविहं, 7. अविह, 8. अविह, 9. अविदन् or अविदुः, O. विद्यात्, I. I. वेदानि (or विदांकरवाणि &c., Pân. III. I, 41), 2. विद्धि, 3. वेत्तु, 4. वेदाव, 5. वित्तं, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (§ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्य, 3. वेद, 4. विद्ध, 5. विदयुः, 6. विदतुः, 7. वित्त, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीविदत्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. I. अस्मि, 2. अस्मि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. I. आसं, 2. आसीः, 3. आसीत्, 4. आस, 5. आसं, 6. आस्तां, 7. आस, 8. आस, 9. आसन्, O. I. आसं, 2. आसः, 3. आसत्, 4. आस, 5. आसं, 6. आसां, 7. आस, 8. आस, 9. आसुः, I. I. आसानि, 2. अहि, 3. अस्तु, 4. आसाव, 5. स्तं, 6. स्तां, 7. आसाम, 8. स्त, 9. संतु ॥ Pf. I. आस, 2. आसिष, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtman. I. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाये, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृज्.)

This verb takes Vṛiddhi instead of Guṇa (Pân. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. I. मार्जि, 2. मार्जि, 3. मार्जि (§ 124), 4. मृज्, 5. मृज्, 6. मृज्, 7. मृज्मः, 8. मृज्, 9. मृजंति or मार्जंति, I. I. अमार्जं, 2. अमार्जं, 3. अमार्जं, 4. अमृज्, 5. अमृज्, 6. अमृज्, 7. अमृज्, 8. अमृज्, 9. अमृजन् or अमार्जन्, O. मृज्यात्, I. I. मार्जानि, 2. मृज्, 3. मार्जु, 4. मार्जाव, 5. मृज्, 6. मृज्, 7. मार्जाम, 8. मृज्, 9. मृजंतु or मार्जंतु ॥ Pf. I. ममार्जं, 2. ममार्जिष or ममार्जं, 3. ममार्जं, 4. ममृजिव or ममार्जिव, 5. ममृजयुः or ममार्जयुः, 6. ममृजतुः or ममार्जंतुः, 7. ममृजिम or ममार्जिम, 8. ममृज or ममार्जं, 9. ममृजुः or ममार्जुः, I A. अमार्जंत् or अमार्जंत्, F. मार्जिष्यति or मार्जिष्यति, P. F. मार्जिता or मार्जा, B. मृज्यात् ॥ Pt. मृज्, Ger. मार्जित्वा or मृज्, मृज्, Adj. मार्जितयः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

माहेभ्यः, मृज्यः or माग्यैः (Pân. III. 1, 113) || Pass. मृज्यते, Aor. अमार्भि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिवति, Int. मरीमृज्यते, मर्माई.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वप्चः, 5. वकथः, 6. वक्ता, 7. वप्चमः, 8. वकथ, 9. वदंति or व्रवंति\*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवप्च, 5. अवक्ता, 6. अवप्चमः, 7. अवक्ता, 8. अवक्ता, 9. अवदन्\*, O. वच्मात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्ता, 6. वक्ता, 7. वचाम, 8. वक्ता, 9. वदंतु\* || Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्चात् || Pt. उक्ता || Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवोवचत्, Des. विवक्षति, Int. वाचयते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इ i before the terminations of the special tenses beginning with consonants, except य y (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई i is inserted (Pân. VII. 3, 98); or, according to others, अ a (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिधि, 3. रोदिदि, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिध, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिदु, 4. रोदाव, 5. रुदितां, 6. रुदितां, 7. रोदाम, 8. रुदिता, 9. रुदंतु || Pf. रूरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिषति or रूरोदिषति, Int. रूरोद्यते.

177. जक्ष *jaksh*, to eat, to laugh ||

Seven verbs, जक्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *didhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) || Pf. जनक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्धि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृता, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृवः, 5. अजागृमः, 6. अजागृता, 7. अजागृम, 8. अजागृता, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृते, 4. जागराव, 5. जागृतां, 6. जागृतां, 7. जागराम, 8. जागृता, 9. जागरतु || Pf. 3. जजागार or जागराचकार (Pân. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागरीत् || Pt. जागरितः || Pass. जागर्ते, Aor. अजागारि, Caus. जागरयति, Des. मिजागरिषति. No Intensive.

\* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जक्ष् to eat, from चस्; जक्ष् to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. vi. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *â* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. vi. 4, 114). Before strong terminations beginning with vowels the आ *â* is lost (Pân. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिष्वः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्राहु, 4. दरिद्राच, 5. दरिद्रित्, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु || Pf. ददरिद्रौ or दरिद्राचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śâs*, to command, (शासु.) (Pân. vi. 1, 188.)

शास् *śâs* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. vi. 4, 34.)

P. 1. शास्ति, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शिषि (§ 132), 3. शास्तु, 4. शासाच, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु || Pf. अशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् || Pt. शिष्टः || Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शिशिष्यते.

## II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षापे, 6. चक्षाते, 7. चक्षहे, 8. चक्षे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत, O. चक्षीत्, I. चर्षा || Pf. अचक्षे.

The other forms are supplied from ख्या or कशा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. अख्यौ || II A. अख्यात् or णे, F. ख्यास्यति or णे, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईज् *îs*, to rule.

The root ईज् *îs* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईङ् *îḍ* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईज् *îs*. See notes to Pân. VII. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईष्टे, 8. ईशिष्वे, I. 3. ऐष्ट, 8. ऐशिष्वं or ऐङ्ध्वं, O. ईशीत्, I. 1. ईशे, 2. ईशिष्व, 3. ईष्टां, 8. ईशिष्वं or ईङ्ध्वं || Pf. ईशाचक्रे, I A. ऐशिष्ट.

183. आस् *âs*, to sit.

P. आस्ते, I. आस्त, O. आसीत्, I. आस्तां || Pf. आसाचक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sû*, to bear, (सूङ्.)

P. सूते, I. असूत, O. सुवीत्, I. 1. सुवै (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहै, 5. सुवापां, 6. सुवातां, 7. सुवामहै, 8. सूष्वं, 9. सुवतां || Pf. सुवुवे, I A. असुविष्ट or असोष्ट



(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. अससि, Caus. सासयति, Aor. अससूषत्, Des. सुसूषते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts *ṛ* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेपे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरेते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेयाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्वा, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरेतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with *अधि* *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येत, O. अधीयीत, I. 1. अध्यै, 2. अधीष्व, 3. अधीतां, 4. अध्यावहै, 5. अधीयायां, 6. अधीयातां, 7. अध्यामहै, 8. अधीध्वं, 9. अधीयातां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्येयातां, 9. अध्येत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्येष्यते, Cond. अध्येष्यत or अध्यगीयत, P. F. अध्येत, B. अध्येयीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यागयि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापयत् or अध्यजीगयत्, Des. अधीयिषति or अधिजिगांसते.

### III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषन्ति, I. 1. अद्वेयं, 2. अद्वेद्, 3. अद्वेद्, 4. अद्विष्व, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विडु, 3. द्वेडु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषन्तु ॥ Pf. दिद्वेष्ट, I A. अद्विष्यत्, F. द्वेक्ष्यति, P. F. द्वेष्ट, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेष्टि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दधि, 2. धोक्षि, 3. दोग्धि, 4. दुहः, 5. दुग्धः, 6. दुग्धः, 7. दुधः, 8. दुग्ध, 9. दुहन्ति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह, O. दुह्यात्, I. 1. दोहानि, 2. दोग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहन्तु ॥ Pf. दुदोह, I A. अधुष्यत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (टुप्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुषः or स्तुवीषः, 9. स्तुवन्ति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुष or अस्तुवीष, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौडु

or स्तवीतु ॥ Pf. 3. तुष्टाव, 2. तुष्टोष, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोषति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टूयति, Int. तोष्टूयते, तोष्टोति.

190. ब्रू *brú*, to speak, (ब्रून्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. vii. 3, 93). The perfect आह *dha* may be substituted for five of the persons of the present (Pân. iii. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्थ, 3. ब्रवीति or आह, 4. ब्रूः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूष, 9. ब्रुवंति or आहुः, I. 1. अब्रवं, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऋणु *ṛṇu*, to cover, (ऋणुन्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pân. vii. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. vi. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. i. 2, 3).

P. 3. ऋणीति or ऋणीति, 9. ऋणुवति, I. ऋणीति, O. ऋणुयात्, I. ऋणीतु or ऋणीतु ॥ Pf. 1. ऋणुनाव (*ā*), 2. ऋणुनविष or ऋणुनुविष, 3. ऋणुनाव, 4. ऋणुनुविष, 5. ऋणुनुवपुः, 6. ऋणुनुवतुः, 7. ऋणुनुविम, 8. ऋणुनुव, 9. ऋणुनुवुः, I A. ऋणीवीत् or ऋणीवीत् or ऋणीवीत् (Pân. vii. 2, 6), F. ऋणुविष्यति or ऋणुविष्यति, B. ऋणुयात् ॥ Pass. ऋणुयते, Caus. ऋणीवयति, Aor. ऋणीवत्, Des. ऋणुनूयति or ऋणुनविषति or ऋणुनुविषति, Int. ऋणीनूयते, ऋणीनौति.

### Hu Class (*Juhotyādi*, III Class).

#### I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. vi. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. सहौषीत्, F. होषति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूयति, Int. जोहूयते, जोहोति.

193. भी *bhī*, to fear, (त्रिभी.) (Pân. vi. 1, 192, accent.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pân. vi. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. बिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभयांचकार (§ 326), I A. अभैषीत्, F. भेषति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भावयति or भावयते or भीवयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. *ह्री hrī*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिह्रेति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेतु ॥  
Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयाञ्चकार, I A. अह्रेषीत्, F. ह्रेष्यति, P. F. ह्रेता,  
B. ह्रीयात् ॥ Pt. ह्रीयः or ह्रीतः (Pân. VIII. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेषयति,  
Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. *पृ prī*, to fill, to guard.

This verb, and others in which final *चृ* is preceded by a labial, changes the vowel into *उर ur*, except where the vowel requires *गुण* or *वृद्धि*. (Pân. VII. 1, 102.)

P. 1. पिपमि, 2. पिपमि, 3. पिपमि, 4. पिपूर्वेः, 5. पिपूर्वेः, 6. पिपूर्तेः, 7. पिपूर्तेः, 8. पिपूर्चे,  
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वे,  
5. अपिपूर्ते, 6. अपिपूर्ता, 7. अपिपूर्ते, 8. अपिपूर्ते, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,  
2. पिपूर्हि, 3. पिपतु, 4. पिपराच, 5. पिपूर्ते, 6. पिपूर्ता, 7. पिपराम, 8. पिपूर्ते, 9. पिपुरतु ॥ Pf. 1.  
पपार (â), 2. पपरिच, 3. पपार, 4. पपरिच, 5. पपरयुः or पमयुः, 6. पपरतुः or पमरुः, 7. पपरिम,  
8. पपर, 9. पपरुः or पमरुः (Pân. VII. 4, 11, 12), I A. अपारीत्, F. परिष्यति (î), P. F.  
परिता or परीता, B. पूर्यात् ॥ Pt. पूरतः (Pân. VIII. 2, 57), पूर्येः, and पूरितः are referred  
to पूर (§ 442, 7), Ger. पूर्या, °पूर्ये ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des.  
पुपूर्यति or पिपरिषति (î), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root *पृ*, with short *चृ*. Thus, P. 3. पिपति, 6. पिपुतः, 9. पिंपति, I. 3. अपिपः, 6. अपिपुतां, 9. अपिपरुः, O. पिपृयात् ॥  
I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेमीयते (§ 481).

196. *हा hā*, to leave, (ओहाक्.)

Reduplicated verbs ending in *आ ā* (except the *घु ghu* verbs, see § 392 \*) substitute *ई i* for *आ ā* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb *हा hā*, however, may also substitute *इ i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (î), 5. जहीयः (î), 6. जहीतः (î), 7. जहीमः (î), 8. जहीत (î), 9. जहति, I. 1. अजहां, 2. अजहां, 3. अजहां, 4. अजहीव (î), 9. अजहुः,  
O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (î) or जहाहि (Pân. VI. 4, 117),  
3. जहातु, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहतु ॥ Pf. 1. जहौ,  
2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहाम, 8. जह, 9. जहुः, I A.  
अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. होनः, Ger. हित्वा (Pân. VII. 4, 43),  
°हाय ॥ Pass. होयते, Caus. हापयति, Aor. अजीहयत्, Des. जिहासति, Int. जेहीयते.

197. *चृ ri*, to go.

P. 3. इयति, 6. इयुतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयरुः, O. इयृयात्,  
I. 1. इयराणि, 2. इयहि, 3. इयतु, 4. इयराच, 5. इयुतं, 6. इयुतां, 7. इयराम, 8. इयुत, 9. इयतु ॥  
Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अतौ, B. अर्यात्.

## II. Âtmanepada Verbs.

198. *मा mā*, to measure, (माङ्.)

P. 1. मिते, 2. मिमीचे, 3. मिमीते, 4. मिमीचहे, 5. मिमाचे, 6. मिमाते, 7. मिमीमहे, 8. मिमीधे,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमायां, 6. अमिमातां, 7. अमिमोमहि, 8. अमिमोध्यं, 9. अमिमत्, O. मिमीत, I. 1. मिमै, 2. मिमोष्व, 3. मिमीतां, 4. मिमावहे, 5. मिमायां, 6. मिमातां, 7. मिमामहे, 8. मिमोध्यं, 9. मिमतां ॥ Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममापे, 6. ममाते, 7. ममिमहे, 8. ममिध्ये, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्वहि, 8. अमाध्यं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट ॥ Pt. मितः, Ger. मित्वा, °माप (not मोय, Pân. vi. 4, 69) ॥ Pass. मीयते, Aor. अमापि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

### III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (बुभृञ्.)

P. 1. बिभर्मि, 2. बिभर्षि, 3. बिभर्ति, 4. बिभ्रवः, 5. बिभ्रयः, 6. बिभ्रतः, 7. बिभ्रमः, 8. बिभ्रथ, 9. बिभ्रति, Âtm. 1. बिभ्रे, 2. बिभ्रये, 3. बिभ्रते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. बिभ्रयात्, Âtm. बिभ्रीत, I. 1. बिभराणि, 2. बिभ्रहि, 3. बिभर्तु ॥ Pf. 1. बभार (â), 2. बभर्षे, 3. बभार, 4. बिभ्रव (§ 334; Pân. vii. 2, 13) or बिभरांचकार, I A. अभाषीत्, Âtm. अभृत्, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भूषीष्ट ॥ Pt. भृतः ॥ Pass. धियते, Caus. भारयति, Des. बुभ्रैषति, or बिभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, बभेति.

200. दा *dâ*, to give, (दुदाम्.)

The घु *ghu* verbs (§ 392 \*) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *î*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दद्वथः, 6. दद्वतः, 7. दद्वमः, 8. दद्वथ, 9. दद्वति, Âtm. 1. ददे, 2. दत्से, 3. दद्वे, 4. दद्वहे, 5. ददापे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. दद्वते, I. 1. ददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदद्वत्, 6. अदद्वतां, 7. अदद्व, 8. अदद्व, 9. अदद्वुः, Âtm. 1. अददि, 2. अदद्व्याः, 3. अदद्व, 4. अदद्वहि, 5. अददायां, 6. अददातां, 7. अदद्वहि, 8. अदद्वुं, 9. अदद्वत, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दद्वत्, 6. दद्वतां, 7. दद्वत, 8. दद्व, 9. दद्वतु, Âtm. 1. ददै, 2. दद्वस्, 3. दद्वतां, 4. ददावहे, 5. ददायां, 6. ददातां, 7. दद्वमहे, 8. दद्वुं, 9. दद्वतां ॥ Pf. 1. दद्वै, 2. दद्विष or ददाव, 3. दद्वै, 4. दद्विष, 5. दद्वुः, 6. दद्वुः, 7. दद्विष, 8. दद्व, 9. दद्वुः, Âtm. 1. ददे, 2. दद्विषे, 3. ददे, 4. दद्विवहे, 5. ददापे, 6. ददाते, 7. दद्विमहे, 8. दद्विध्ये, 9. दद्विरे, II A. 1. अदां, 9. अद्वुः, Âtm. अद्विषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट ॥ Pt. दद्वः (§ 436), Ger. दद्व्वा, °दाव ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhd*, to place, (दुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धन्थः &c. (§ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निञ् *nij*, to cleanse, (णिजिर्.)

The verbs निञ् *nij*, विञ् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्ति, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्कु ॥ Pf. निनेज, I A. अनैक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्ति.

*Rudh Class (Rudhādi, VII Class).*

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रूध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिष, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरुत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोत्स्यति, P. F. रोद्धा, B. रूध्यात्, Âtm. रूत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रूध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरूध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिप्.)

P. 1. शिनमि, 2. शिनक्षि, 3. शिनष्टि, 4. शिंघः, 5. शिंघः, 6. शिंघः, 7. शिंघः, 8. शिंघः, 9. शिंघति, I. 1. अशिनधं, 2. अशिनद, 3. अशिनद, 4. अशिंघ्य, 5. अशिंघं, 6. अशिंघं, 7. अशिंघ, 8. अशिंघ, 9. अशिंघन्, O. शिंघ्यात्, I. 1. शिनयाणि, 2. शिंघि (or शिंढि), 3. शिनधु ॥ Pf. शिशेष, II A. अशियत्, F. शेक्ष्यति, P. F. शेष्टा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेशिष्यते, शेशेष्टि.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भंज्यात्, I. भनक्कु ॥ Pf. बभञ्ज, I A. अभञ्जीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भज्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभञ्जि or अभजि (§ 407), Caus. भञ्जयति, Des. बिभंक्षति, Int. बंभज्यते, बंभंक्ति.

207. अञ्ज् *añj*, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अंज्यात्, I. अनक्कु ॥ Pf. आनंज, I A. आंजीत्, F. अंजिष्यति or अंक्ष्यति, B. अज्यात् ॥ Pt. अक्ता, Ger. अंजित्वा or अंक्ता or अक्ता (Pāṇ. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्यते, Aor. आंजि, Caus. अञ्जयति, Aor. आंजिजत्, Des. अंजिजिषति.

२०८. तृह् *trih*, to kill, (तृह्.)

This verb inserts **ये** *ṇe* instead of **य** *ṇa* before weak terminations beginning with consonants.

(Pāṇ. VII. 3, 92.)

P. 1. नृषेधि, 2. नृषधि, 3. नृषेदि, 4. नृङ्, 5. नृढः, 6. नृढः, 7. नृषः, 8. नृढ, 9. नृहनि,  
I. 1. अनृषहं, 2. अनृषेढ, 3. अनृषेढ, 4. अनृङ्, 5. अनृढं, 6. अनृढां, 7. अनृष, 8. अनृढ, 9. अनृहन्,  
O. नृषात्, I. 1. नृषहानि, 2. नृढि, 3. नृषेढु ॥ Pf. तर्ह, I A. अतर्हीत् or अतृषत्, F. तर्हिष्यति  
or तर्ष्यति, P. F. तर्हिता or तर्ढा, B. नृषात् ॥ Pt. नृढः ॥ Pass. नृषते, Aor. अतर्हि, Caus.  
तर्हयति, Aor. अतर्हतेत् or अतीनृहत्, Des. नितर्हिष्यति or नितृष्यति, Int. तरोनृषते, तरोतर्हि.

### III. Âtmanepada Verbs.

209. इन्ध् *indh*, to kindle, (प्रिइन्धी.)

P. इद्धे or इद्धे, I. ऐद्ध or ऐद्ध, O. इंधीत, I. १. इन्धै, २. इन्ध, ३. इन्धं or इन्धं ॥ Pf. इन्धंश्चेत् (or इन्धे, Pân. १. २, ६), I A. ऐन्धिष्ठ, F. इन्धिष्यते, P. F. इन्धिता, B. इन्धिषीष्ट ॥ Pt. इद्धः ॥ Pass. इध्यते, Caus. इन्धयति, Des. इन्दिधियते.

## APPENDIX II.

### *On the Accent in Sanskrit.*

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyah*, tres, but *tribhīh*, tribus, and *trítīya*, tertius; at *émi*, I go, but *imáh*, we go; at *bódhāmi*, I know, but *tudāmi*, I strike; at *vákum*, to speak, but *uktáh*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udátta* and the *svarita*. The *udátta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudátta*, i. e. without *udátta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudátta*, immediately preceding an *udátta* or *svarita* vowel, is sometimes called *anudáttata* or *sannatara*\*. (Pāṇ. 1. 2, 29-31.)

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\* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anudattatara*. If the *anudatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té òvardhanta*, they grew, *té* has the *udatta*, à the *anudatta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *té'vardhanta*. Similarly, *sruchi+iva* become *sruchíva*; *trí+àmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudattatara* (*sannatara*), i. e. the *anudatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is  $\overset{\curvearrowright}{\text{—}}$ , that of the *anudattatara* is  $\text{—}$ .

Whenever we find a syllable marked by  $\text{—}$ , the sign of the *anudattatara*, we know that the next syllable, if left without any mark, is *udatta*; if marked by  $\overset{\curvearrowright}{\text{—}}$ , it is *svarita*.

Hence अग्निः is *agníh*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yáh*, नु *nú*.

A monosyllabic word, if *anudatta*, is marked by  $\text{—}$ . Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by  $\overset{\curvearrowright}{\text{—}}$ . Ex. स्वः *svāh*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anudatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anudatta* syllable, its *anudatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anudatta*, is pronounced and marked as *anudattatara*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anudatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudattatara*. Both may be treated as *anudatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudatta* syllables, they have all to be marked by the sign of *anudattatara*. Ex. सामुवानः *āpmuvánah*; हृदय्या *hridayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yáh*, नु *nú*, कं *kám*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agníh*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इन्द्रः *īndrah*, होता *hótā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhih*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.



7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.  
Ex. हृदय्या *hṛidayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.  
Ex. स्वरे *svāṛṇare*.
9. A word without *udatta* or *svarita*, is called *sarvānudatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; वृहस्पतिः *br̥haspatiḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
- In मित्रावरुणौ *mitrāvaruṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इंद्रावृहस्पती *īndrābr̥haspatī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. अत्मा क्व *ātmā + kvā* (Rv. i. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणयुग्मिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under य *ya*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणयुग्मिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnīḥ* we put इन्द्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इन्द्रमरुणयुग्मिः *indram aruṇayūgbhiḥ*, because there is no necessity for marking the *anuddatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वं *kvā*, which has the original *svarita*, is followed by तत्रं *tātra*, we could not write either क्वं तत्रं or क्व तत्रं. In the former case we should lose the *anuddattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anuddatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anuddattatara* marks\*, क्व१तत्रं, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उपः become उक्थ्य१मुपः; खः + खवं become ख१खं (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anuddattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. साध्यः + वृकः become साध्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३रथ्येभिः†.

Rv. x. 116, 7. पक्वः + सद्धि + इन्द्र become पक्वो३सद्धि३इन्द्र. Here *kvā* and *ḍdhīn* have the *svarita*, the first is marked by पक्वो३, the second by सद्धि३.

Rv. x. 144, 4. यः + खसः become यो३खसो३‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anuddattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुषाणा + उप = जुषाणोपं *jushāṇā + ūpa = jushāṇōpa*. अप्सु + आ = अप्सा *apsu + ā = apsvā*.
2. *Udatta* + *anuddatta* = *udatta*. Ex. सा + इहि = रहि *ā + ihi = ēhi*. See exception b.
3. *Anuddatta* + *anuddatta* = *anuddatta* (Prāt. 198). Ex. मधु + उदकं = मधूदकं *mādhū + uḍakam = mādhūdakam*. प्रति + सदृशन् = प्रसदृशन् *prāti + adṛśan = prātyadṛśan*.
4. *Anuddatta* + *udatta* = *udatta*. Ex. इन्द्र + आ = इन्द्रा *indra + ā = indrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam = dhehyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्व + इत् = क्वेत् *kvā + it = kvēt*. अद्युते + अवसे = अद्युते३वसे *adyūtyē + āvase = adyūtyē vase* (Rv. I. 112, 24).
6. *Svarita* + *anuddatta* = *svarita*. Ex. क्व + इव = क्वेव *kvā + iva = kvēva*. क्व + इदानीं = क्वे३दानीं *kvā + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anuddatta* *ī*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सुचि + इव = सुचीव *sruchī + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हीं *hī + im = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anuddatta* vowel, the *anuddatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इन्द्र = योजा न्दिन्द्र *yōja + nū + indra = yōjā*

\* Some MSS. write क्व१तत्रं.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anuddattatara* and *svarita*. In this case we should have to write रथ्या रथ्येभिः. But the fact is that in *rdthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

*nvīndra*. एव + हि + अस्य = एवा अस्य *evā + hi + asya = evā hyāsya* (Rv. I. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* *e* or *o* coalesces with an (elided) *anudatta* *a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धत = तेष्वर्धत *tē + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinīhita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnīm iḷe*.
5. *Vaivṛitta* (or *pādaṣṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prāt. 204). Ex. य इन्द्र *yā indra* \*.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kṣaipra* is said to be identical (Vāj. Prāt. I. 125).

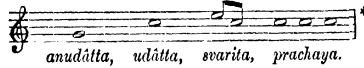
§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

\* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोस्पतौ *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *tāthābhāvyā*. Ex. तनूश्चनपात्. Here *ta* is *udatta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvyā* is not mentioned in the first Prātisākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udātta* and *svarita* in the Śatapatha-Brahmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātisākhya (187 seq.), the *udātta* is high, the *anudātta* low; of the *svarita* one portion is higher than *udātta*, the rest like *udātta*, except if an *udātta* or *svarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *udātta* or *svarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognized in the Prātisākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरे *mādayasva svāṇare*, मा *mā* is *anudātta*, दा *da* is *udātta*, ये *ya* is *svarita*, स्व *sva* is *anudātta*, स्वर *svār* is *svarita*, रे *ṇare*, both *anudātta*, but pronounced like *udātta*.



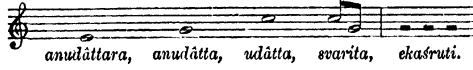
In अदधप्रमतिर्वसिष्ठः *ādabdhapramatir vāsishṭhaḥ*, अ *a* is *udātta*, द *dab* is *svarita*, धप्रम *dhaprama* are *anudātta*, but pronounced like *udātta*, ति *ti* is *anudātta*, व *va* is *udātta*, सिष्ठ *sish* is *svarita*, ठः *ṭhaḥ* is *anudātta*, but pronounced as *udātta*.



Other Sākhās vary in the pronunciation of the accents, as may be seen from their respective Prātisākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātisākhya with the rules of Pāṇini. According to Pāṇini (i. 2, 29 seq.) the *udātta* is high, the *anudātta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekasruti*), while the last of them, immediately

\* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudātta* is *c*, the *udātta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *prachaya svara*.

preceding a new *udatta* or *svarita*, is lower than *anuddatta*, and hence called *sannatara* or, by the commentators, *anuddattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



*Ekaśruti* is described as without any definite pitch (*traisvaryāpavāda*), and might therefore be intended for mere monotonous *recitative*\*.

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\* It is commonly used as synonymous with *prachita*; e. g. *uddttamayam prachitam ekaśrutitī paryāyaḥ*, Vāj. Prāt. iv. 138.

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 नौ *nau*, ship, 217.  
 न्यक् *nyach*, low, 181.  
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- पद् *pad*, foot, 214.  
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 °पाद् *-pād*, foot, 207.  
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 पृतना *prītanā*, army, 214.  
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 बृहत् *bṛihat*, great, 185.  
 ब्रह्मन् *brahman*, creator, 192.  
 भवत् *bhavat*, Your Honour, 188.  
 भिषज् *bhishaj*, physician, 161.  
 भी *bhī*, f. fear, 224.  
 भू *bhū*, being, 221.  
 भूर् *bhūr*, f. earth, 224.  
 भूर् *bhūr*, atmosphere, 149.  
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 °मन् *-man*, 191.  
 महत् *mahat*, great, 186.  
 मांस् *māns*, meat, 214.  
 मांस *mānsa*, meat, 214.  
 मातृ *mātri*, mother, 235.  
 मास् *mās*, month, 214.  
 मुह् *muh*, confounding, 174.  
 मूर्धन् *mūrdhan*, head, 191.  
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 यज् *yaj*, sacrificing, 162.  
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 रुष् *rush*, anger, 174.  
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 लक्ष्मी *lakshmi*, f. goddess of prosperity, 225.  
 लघु *laghu*, m. f. n. light, 230.  
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 वणिज् *vanij*, merchant, 161.  
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 वर्षा *varshā*, rainy season, 149.  
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 °वस् *-vas*, part. perfect, 204.  
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 वातप्रमौ *vātapramā*, antelope, 222.  
 वार *vār*, water, 164.  
 वारि *vāri*, water, 230.  
 °वाह् *-vāh*, carrying, 208.  
 विद्वस् *vidvas*, knowing, 205.  
 विपाञ् *vipaś*, a river, 174.  
 विप्रुष् *viprush*, drop of water, 174.  
 विभ्राज् *vibhrāj*, resplendent, 162.  
 विवक्ष् *vivaksh*, desirous of saying, 174.  
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 विश्वराज् *viśvarāj*, universal monarch, 162.  
 विश्वसृज् *viśvasṛij*, creator, 162.  
 विष् *vish*, ordure, 174.  
 विष्वच् *vishvach*, all-pervading, 181.  
 वृक्षलू *vṛikshalū*, tree-hewer, 222.  
 वृश् *vṛiśch*, cutting, 159.  
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शुद्धधी *śuddhadhī*, a pure thinker, 221.  
 शुश्रुवस् *śuśruvas*, having heard, 205.  
 शुष्की *śushkī*, 222.  
 श्री *śrī*, f. happiness, 224.  
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 संवत् *samvat*, year, 149.  
 सकिष् *sakthi*, thigh, 234.  
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 सानु *sānu*, ridge, 214.  
 सामि *sāmi*, half, 149.  
 सिकताः *sikatāḥ*, sand, 149.  
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 सुश्री *suśrī*, well-faring, 221.  
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 दा *dā*, to give, 200.  
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 दै *dai*, to protect, 85.  
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 मा *mā*, to measure, 164.

मा *mā*, to measure, 198.  
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 यम् *yam*, to feed, 137.  
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 रम् *ram*, to sport, 91.  
 राज् *rāj*, to shine, 94.  
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